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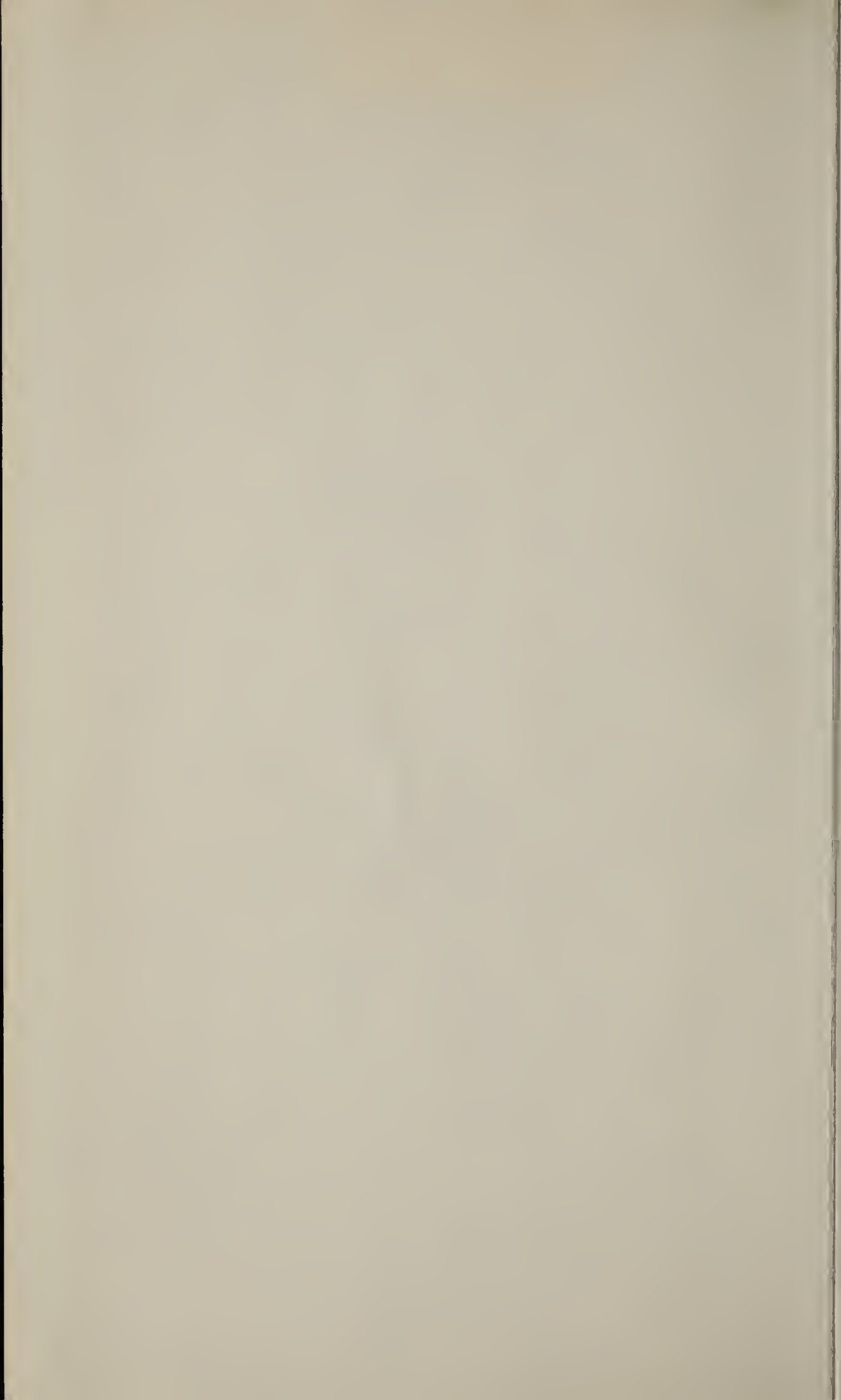
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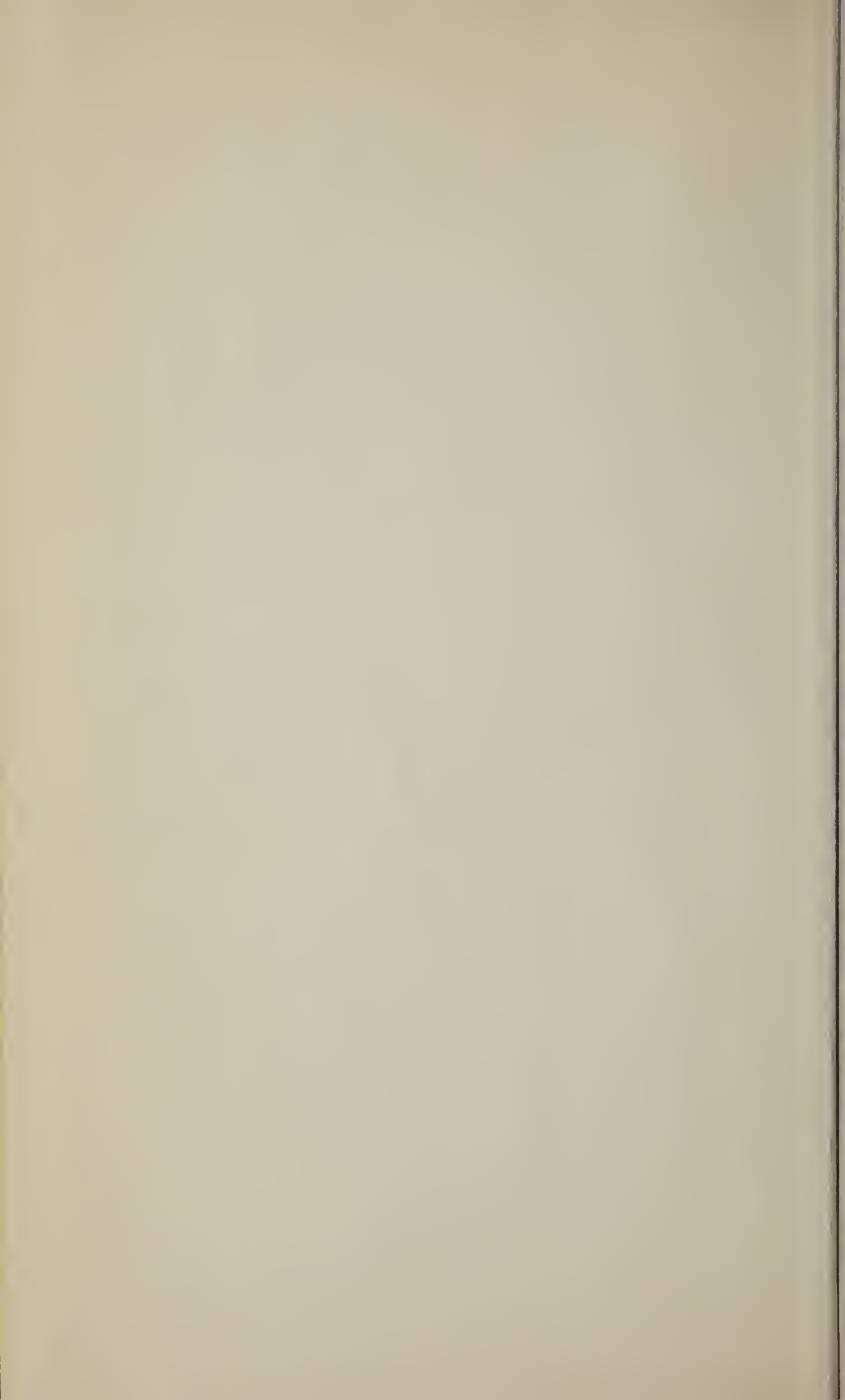
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THE REVEREND TIMOTHY CUTLER, D.D.
1684-1765

Harvard 1701
First President of Yale College
Rector of Christ Church 1723-1765

From the Mezzotint by Peter Pelham, 1750
Owned by Christ Church

CHRIST CHURCH

SALEM STREET, BOSTON

THE
Old North Church
OF
PAUL REVERE FAME

Historical Sketches

COLONIAL PERIOD

1723-1775



MARY KENT DAVEY BABCOCK

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TO S. G. B. .

FOREWORD

CHRIST CHURCH (the Old North) is a living symbol of all that is best in our American life and tradition, for here for over two hundred years through all the vicissitudes of the American scene, men and women of many generations have gathered to worship the source of perfection and of strength. Built in the colonial period, intimately connected with the stirring events of the Revolution, filled with reminders of those great days, it is no wonder that yearly many thousands come to the old church as to a national shrine. I know of few places which can so give one the feel of the past. Yet Christ Church has never been only an historical monument. For over two centuries regular services have been held, as they are today.

Mrs. Babcock has long had an intimate connection with Christ Church as an active parishioner. She has shown herself an eager, painstaking and efficient historical student of the church. In this book she gives us the fruit of her years of investigation and of study, and opens for us a vista into the times from which we are sprung.

In these days of crisis and of change, it is good to realize the character of our forbears, to read of the lives, the gifts and the spiritual interests of those who have gone on before. For as such Christian character was the foundation of the past, so it is the hope of the present and the future. We may well pray, "God give us grace to follow in their train."

Henry Kirk Shumell

Bishop of the Diocese of Massachusetts

April, 1947.

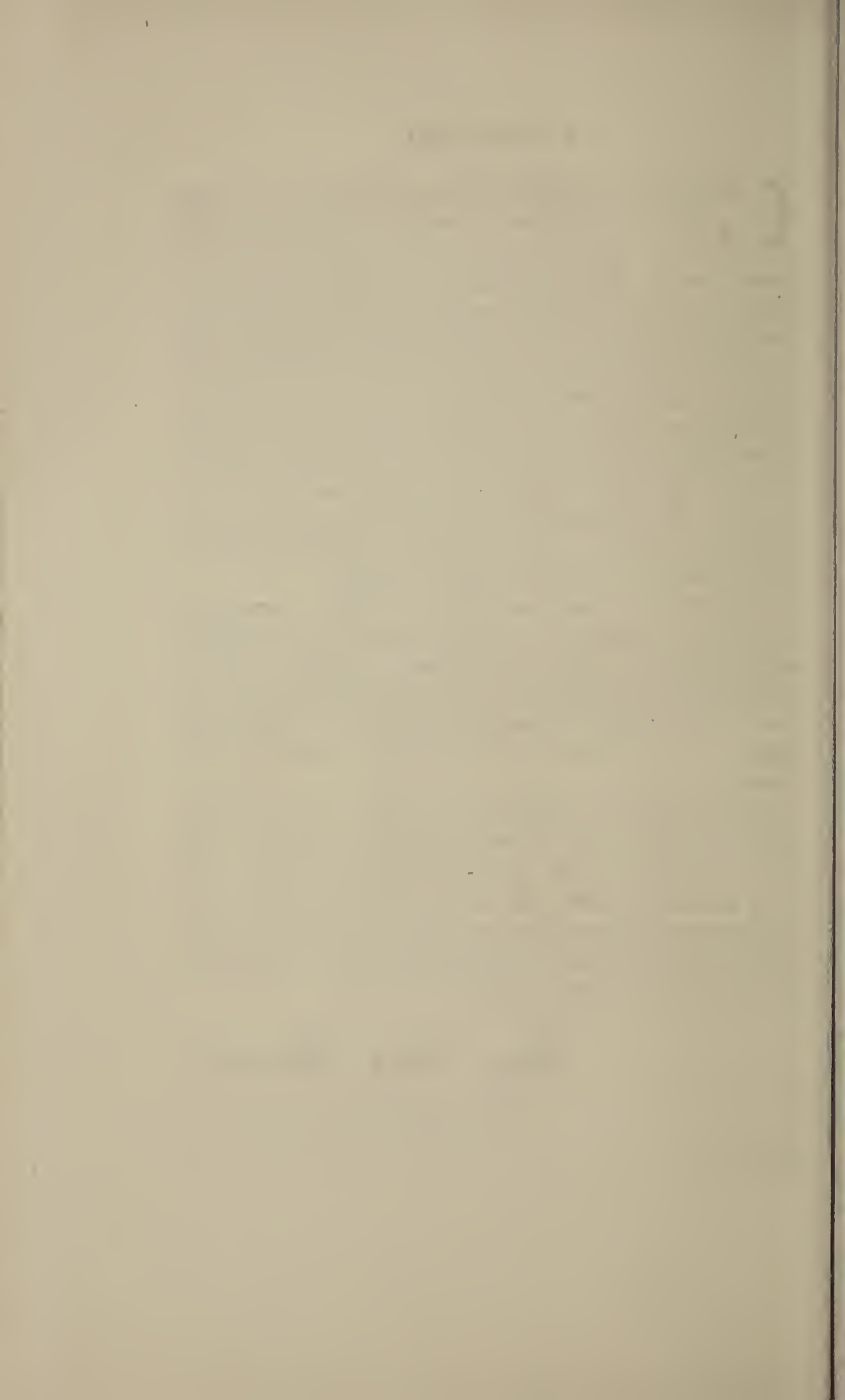
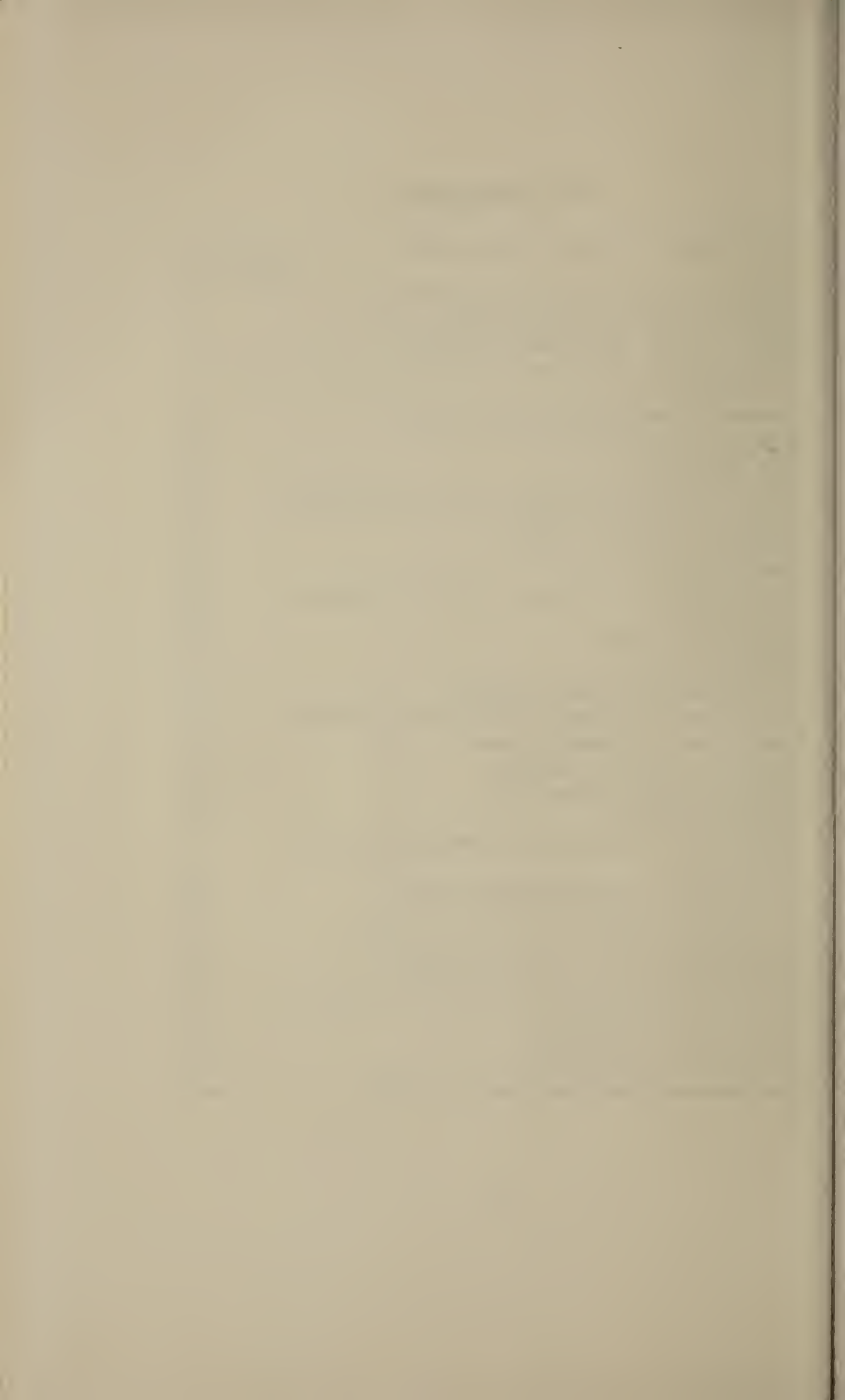


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SUMMARY OUTLINE

TWO full centuries since its founding in 1723 have been rounded out by Christ Church, Boston, which is now well into the third decade of its third century. While no adequate history of Christ Church can be written until such time as the records shall be printed, the timely discovery of so many original documents affords an opportunity to tell bit by bit the story of how Christ Church came to its majority. Highlighted in these latter days as an historic monument and a national shrine, the story of its early years received but scant attention until the *Guide Book and Annals* from the competent hand of Charles Knowles Bolton, then senior warden, was issued for the restoration in nineteen hundred and twelve. To him I am indebted for advice and counsel in my endeavor to bring fuller light on an absorbing story.

The history of Christ Church for the first one hundred years may be divided into three periods, outwardly dissimilar but alike in continuity of purpose. I have summarized these three periods as follows:

PART I

Christ Church as a Colonial Mission of the *Society for the Propagation of the Gospel in Foreign Parts*, from the laying of the first stone, April 15, 1723, to April 18, 1775, when the Signal Lanterns of Paul Revere effectually closed the church for several years. This first period is covered by the rectorates of the Reverend Timothy Cutler and his curate, the Reverend James Greaton, and that of the Reverend Mather Byles, Jr.

PART II

The Reconstruction Period began with the rectorate of the Reverend Stephen Christopher Lewis, a British chaplain, who, having renounced allegiance to Great Britain, was elected rector in 1778. The heroic struggle of his successors, the Reverend William Montague and the Reverend William Walter, kept the parish alive until Doctor Walter's death in 1800. By this time, so great was the impoverishment of the parish that it was unable to continue the payment of even a meagre stipend to the Reverend Samuel Haskell, who served until 1803, when a young and enthusiastic theological student, Asa Eaton, carried on the services as lay reader until his ordination in 1805 when he became rector.

PART III

The peak of influence was reached when the parish, under Dr. Eaton's guidance, was lifted to a commanding position by its pioneer work in the establishment of the "first Sunday School in these parts" under the leadership of the rector, his able senior warden, Shubael Bell, Esq., and a prominent educator, Joseph Wentworth Ingraham, whose labors in primary education in the Boston public schools were bestowed as well upon the Christ Church Sunday School, of which he was superintendent for twenty years. Dr. Eaton's centennial address in 1823, the first printed history of the parish (1824), fittingly closed the third period, leaving Christ Church at the end of its first century a living force in the community and the Church at large.

The material for this volume has been drawn from the books, records and manuscripts of Christ Church, supplemented by contemporary newspapers, diaries and unpublished church documents.

They builded better than they knew, those artisans of the eighteenth century. No other building in Boston has withstood the ravages of time and the elements as has Christ Church. None has kept the faith with more steadfastness. The light of a candle which shone from its lofty spire, bursting into Pentecostal flame, loosened the tongues of men everywhere to demand their God-given right to be free in thought, speech and action.

A church, a landmark and a shrine, but first of all a church. Now and for over two centuries, Christ Church still stands,

A HOUSE OF PRAYER FOR ALL PEOPLE.

TWO TREASURE CHESTS

ONE day out of a clear sky, or to be quite exact out of the attic shadows of the sexton's house, there arrived at my home two battered wooden chests. The smaller one bore, roughly carved in its cover hanging by a single screw,—

C C

1724

Both were crammed to overflowing with papers relating to Christ Church, papers covering two centuries.

Like one of those pseudo-miracles of the screen by which the progress of a plant from seed to fruit has been so quickened to the eye that it appears as the growth of a few moments, the years of building activity at Christ Church are compressed into the comparatively few hours it takes to read these scraps of paper. And they are so human!

Something of the personality of the artisans of two centuries gone seems to hover around the chests and inject itself into the handwriting as I take out the papers one by one. Here the brass finisher has smudged his paper with a staining acid, the quill pen of another has sputtered or a misspelled word has been scratched out by an impatient stroke. No curt "Paid" acknowledges the cancelling of a debt, but an emphatic "I say, received." After toiling in the service of the church with brawn and muscle all the week, many of them sat with their families on Sundays in the pews they had bought and, surrounded by their own handiwork, listened to the sonorous English of the Bible and Prayer Book.

Beginning with Captain Samuel Came's trip to York in 1722 to select lumber for "the new Church of England

to be built in the North End the following spring," the subscription papers to supply building funds, the voyage to England for ordination of Timothy Cutler lately "excused" as rector (or president as we now say) of Yale College, down to the restoration under Bishop Lawrence,—the history of the ancient church unrolled its course to my fascinated eyes. In neat folders of writing paper are contained the original bills and specifications which served as vouchers for the entries copied by succeeding parish clerks in the proper ledgers and account books now on deposit in the Boston Athenæum. I could write pages about the tantalizing glimpses into other days,—the penmanship and spelling, the outmoded expressions and usages, but not here and now.

The following entry fixes the story of the 1724 chest which appears first as a cedar box at fifteen shillings on Tippin and Bennett's bill, and a later entry calling for the addition of a drawer to hold the church money.

At a Vestry Meeting on the
17th December, 1733

Whereas there is a box with two locks and keys in order to keep the Church Cash therein It is now

VOTED That the said box be left under the care of the Eldest Church Warden, and each of them keep a key, And, that the Church Wardens do meet on ye Second Monday in every Month and settle their Accompts. And whatever Cash remains over plus, or undisposed of, to be lockt up in said box.

By order of the Vestry
F. Beteilhe, Ck.

The expert repairer of the chests, Joseph Lopes, in 1935 verified the original construction in two distinct parts which had become unglued. Except for damaged locks nothing was missing but a small handle on the drawer.

While no complete history of Christ Church has been published, it has been many times first-page news in the public press as anniversaries have come and gone. Beginning with the centennial address by the rector, the

Reverend Asa Eaton, printed in 1824, the Communion silver, the bells and the library have been subjects of exhaustive studies by such authorities as the late Dr. Ralph Adams Cram, the late Dr. Arthur H. Nichols and the late Percival Merritt, librarian. The supplementary issue of the Guide Book for the bicentenary in 1923 occupies a unique place, being both guide book and annals.

But all of these scholarly works, while stressing the names of rich or titled donors, pass lightly over the part played by humbler citizens in the building and maintenance of Christ Church. In these yellowing papers we come at first hand with the bricklayers and masons, the carpenters, painters and plasterers, the brass and iron workers, even the maltsters who furnished that *sine qua non* of the 18th century workman, the copious draughts of cooling beer. It took twenty-one years to bring to completion the work undertaken in 1723, nearly a generation of persistent labor. And now cleared of the time bloom of more than two hundred years, both chests have been returned to their first home where they may be seen in the church vestry. For better display they have been placed on stands given by the late C. William French, organizer of The Lantern League.

DIFFICULTIES AND DANGERS OF PRE-REVOLUTIONARY ORDINATIONS

THE CALL TO TIMOTHY CUTLER

SEPTEMBER 12th, 1722, was commencement at Yale College. The class numbered eight; the president or, as he was then called, rector, the Rev. Timothy Cutler and one tutor, Daniel Brown, made up the entire faculty. It was indeed the day of small beginnings, yet no commencement at Yale has ever precipitated such a war of words as did this now historic event.

The exercises had passed in an atmosphere tense with repressed curiosity and suspicion. For many months rumors had been flying thick and fast all over the New Haven Colony — rumors of covert meetings of ministers in the college library, of a second Episcopal church about to be built in Boston, to which Rector Cutler was to be called, of renewed efforts to foist the Book of Common Prayer, even a bishop, on the people of New England. These low rumblings were soon to reverberate in loud thunder claps, for now Rector Cutler finished his commencement sermon with an unaccustomed phrase, "*And let all the people say, Amen!*"¹

Immediately from the trustees came a request to the rector and his friends to meet them in the college library the next day and in writing make a definite statement of their views and opinions. Besides Timothy Cutler and

¹ Psalm 106, v. 46. Called by many writers a "Prayer Book formula," not however in any prayer in the American Prayer Book.

Daniel Brown, this involved five Congregational ministers in the New Haven Colony.¹

On September 13, 1722, before the "Rev. Fathers and Brethren present in the Library," Rector Cutler read to the first astonished and then indignant trustees, a formal statement, in which Cutler, speaking for the seven signers of the paper, stated that "some of them doubted the validity and the rest were persuaded of the invalidity of Presbyterian ordination in opposition to the Episcopal."

In his historical discourse at the 150th anniversary of Yale College, President Woolsey said,

I suppose that greater alarm would scarcely be awakened now, if the Theological Faculty of the College were to declare for the Church of Rome, avow their belief in transubstantiation and pray to the Virgin Mary.

Today such an event would pass almost without comment by the greater part of the population of New England; but in 1722 there had been nothing comparable to stir up religious rancor since the days of Anne Hutchinson and nothing was to equal it until Whitefield and the Wesleys turned the world upside down before the century was three-quarters gone.

Timothy Cutler, having been chosen pastor of the Congregational church in Stratford, in an effort to stem the tide which was sweeping that town into the arms of the Church of England, through the efforts of the converted Congregational minister John Read, had now to face the anger of those whom he had apparently betrayed by going over to the camp of the enemy.

In an endeavor to clarify the situation, the governor of the colony, Gurdon Saltonstall, suggested a debate in the college library which took place the day after the

¹ Signers of the letter to the trustees were Timothy Cutler, Daniel Brown, Samuel Johnson, James Wetmore, Jared Eliot, John Hart and Samuel Whittelsey. Except Cutler, all were Yale graduates.

opening session of the General Assembly, before whom the matter had been laid. But the "gentlemen on the Dissenting side" were ill prepared to cope with men who had spent years in sifting and weighing evidence to confirm their contention. When speeches became acrimonious the debate was closed by the governor, who explained he had only meant it for a friendly conference. The trustees, finding that four of the seven signers had no intention of changing their minds, immediately "excused" Rector Cutler from any further service to the college. The three clergymen who had only doubted the validity of their Presbyterian ordination returned to their respective meeting houses and never were heard from in protest again.

On October 2 the following letter was dispatched to Mr. Cutler by a trusty hand:

Boston, Ye 2^d Octo^r, 1722.

Mr Timothy Cutler, — We, the Subscribers, congratulate you and the Gentlemen your Friends on Account of your late Declaration, and we pray to God it may have that happy Influence on this Country which some Men so much dread and deprecate; while others Expect some Benefit from it.

Sir, — We being appointed a Committee for taking in Subscriptions to build a New House for the Worship of God at ye North end of Boston (our present building not being capable to contain the People of the Church), and having the hearty Concurrence and prayers of the Reverend Mr Sam^l Myles in our undertaking, We have thought proper to acquaint you that we would have you come to Boston; and (by what we have learnt from the Gentlemen of the Church) We take upon us to Assure You that a Passage shall be provided for You, and all things proper to support the Character of a Gentleman during your Stay in London, wither (wth the Approbation of the Rever^d Mr Sam^l Myles) We Shall Send our humble Petition to Our Right Rever^d Diocesan, My lord Bishop of London, that after the Church which is now design'd to be erected, He would be graciously pleased to grant his license to You to preach in, the People here being willing to Maintain You.

We desire that M^r Brown and M^r Johnson may come down with You in Order to accompany you to London (w^{ch} Gentlemen shall likewise be our Care as to procuring them a Passage and doing them all the Services in our power). We make no Question, but that you will all be very kindly received by the R^t Rev^d the Bishops, both the Universities and the Hon^{ble} Society; and altho your Sincerity (M^r Cutler) is called in Question by the Reverend M^r Henry Harris,¹ Yet we hope Your future behaviour will fully Demonstrate Your Integrity. And if that Worthy Gentleman should by some wicked Men be unhappily persuaded to persist in his Opinion, Yet notwithstanding We assure You S^r that your coming to Boston by the Month of November will be very gratefull to the Church here, and you all may depend upon a hearty well-come from the Rever^d M^r Sam^l Myles, the whole body of the Church, and in a particular Manner from, Gentlemen,

Your Friends and very humble Servants,

John Barnes.

John Gibbins.

Tho^s Greaves.

Tho^s Selby.

Geo: Cradock.

Geo: Monk.

Anth: Blount.

P.S. We assure you that Care shall be take of yo^r Spouse and Children (either here or where else you please till Your Return from Britain). We expect a possitive Answer by the bearer of this Letter.

The speedy answer requested was forthcoming and with the jubilant George Pigot, S.P.G. missionary newly arrived in Stratford, wishing them Godspeed and predicting to the Venerable Society a general debacle of Presbyterianism, the three travelers set forth for Boston on October 23. It took five days to reach Bristol, Rhode Island, where on Sunday, October 28th, 1722, Johnson records in his diary, "I first went to church." From town to town, from village to village, across New England the news of the Connecticut defection had preceded them. To the wailing and lamentation from every pulpit the press added its voice, bewailing that the Connecticut

¹ The Rev. Henry Harris, assistant minister of King's Chapel, Boston, — a contentious priest who continued his opposition to Dr. Cutler. For more about him, see *Historical Magazine of the Protestant Episcopal Church*, Volume XI, pp. 163, 164, 165, 167-168, 174, 175, 176-178.

"Fountain and Nursery of Truth and Learning is now become corrupt, groaning out Ichabod under its second rector, Timothy Cutler." Judge Sewall, commenting on a sermon in the Old South,¹ declared that the "Connecticut apostacie" would bring dire vengeance on New England. They certainly took their religion hard in those days.

However, Mr. Cutler and his friends had little time to nurse any bitterness caused by the almost universal condemnation of their course. They were buoyed up by the fact that they were obeying the dictates of conscience and reason, and doubtless the rector-elect of Christ Church had a busy three days preparing for what proved to be, to state it mildly, a "boisterous and uncomfortable voyage." Captain Lithered in the *Mary* was eager to be off. On their last day in Boston Johnson enters in his diary —

Nov. 4, 1722. Tomorrow we venture upon the ocean for Great Britain God Almighty preserve us.

ENGLISH SOJOURN

Nothing has so dissipated the mists of two hundred years and put into focus the towering figure of Timothy Cutler as have the terse but vivid pages of Samuel Johnson's diary. The pen is the pen of Johnson, but the spirit is the spirit of Cutler; for Johnson and Brown, twelve years Cutler's junior, everything revolved about the man whom they looked upon as guide, philosopher and friend. Through its pages pass and repass bishops and archbishops, deans and college dons, disputatious Arians, preachers in flowing gowns dispensing the word of God from ancient pulpits, zealous proponents of colonial missions in an ever-shifting kaleidoscope against the background of 18th century London, its churches and theatres, its inns and coffee houses, museums, book shops and noble historic monuments.

¹ "Old South," the First Church, Congregational.

In the nourishing soil of the England from which he had sprung, Timothy Cutler moved, a man among men, a scholar among scholars, a Churchman among Churchmen. If it be true that we are a part of all that we have met, then this experience, unique in the annals of the Colonial Church, deserves more than the usual cursory notice in church histories. It is an integral part of the records of Christ Church, Boston.

Crossing the Atlantic in the cockle shells of the 18th century was no pleasure trip. "*Wind and weather permitting,*" a phrase we associate today with sailboats and aircraft, meant just that to the captain of a sailing vessel two centuries ago. If the elements were favorable, the captain would deposit his passengers at the haven where they would be; if not, then at the nearest port, as did Captain Lithered in 1722.

A scrap of paper in the Christ Church archives shows that thirty-four subscribers had enabled the committee arranging for the passage to London for the three travelers to provide generously for their comfort; and we get a glimpse into the necessities of an ocean voyage in the 18th century, even to the luxury of fresh meat on the hoof from another yellowing paper:

A subscription for expenses to London of Cutler, Johnson & Brown —		
Pay ^d Capt ⁿ Lithered for M ^r	}	
Cutler & ^c		
Passages		30 0 0
Pd for 3 beds to Col. Fitch		8 8 -
" Mr. Cutler		
19 moydeors att £3-10 each)		
" one Guinea 2-13		69 3 -
" for 2 Shotes		2 0 9
		<hr/> 109-11-9

It was Samuel Johnson, methodical and painstaking,

who has left in a handwriting so small it takes good eyes to read it today, a "*Journal of the voyage to, abode at, and return from England.*" Thanks to this journal we know what the three passengers did through five weeks and four days of their voyage, what books they pored over, what days they read prayers (Sundays, Wednesdays and Fridays), how the *Mary* tossed and rolled through many a "grievous" storm—"three last week," say the notes on one day, how at last "by God's goodness" they landed at Margate on the Isle of Thanet,¹ how they were entertained there at Captain Lithered's home and, pilgrims of another day, on December 15, 1722, took horse and came to Canterbury.

The contrary winds which landed them on the Kentish coast proved, nevertheless, to be favoring breezes for the travelers. It was Saturday and there being no stage coach for London for three days, they gladly seized the unexpected opportunity to worship on Sunday for the first time on English soil at England's most historic shrine. Their introductory letters being confined to the business in hand, i.e., getting ordination at the hand of the Bishop of London, they had none to any one in Canterbury. After spending most of Sunday at services in the cathedral, they ventured on Monday, having like any 20th century globe-trotters, "ascended the 275 steps of the tower where they inscribed their names," to present their respects to the dean of the cathedral. It appeared that the chapter was in session. When the servant at the deanery announced them simply as "some gentlemen from America come over for Holy Orders, who are desirous of paying their duty to the Dean," they were met with outstretched hands by Dean Stanhope saying, "Come in Gentlemen, you are very welcome. I know you

¹ Thomas, sixth Earl of Thanet, was the largest contributor to the Building Fund. Highly connected and influential, he had been a member of the Privy Council and Lord Lieutenant. Through his chaplain he sent the three candidates 10 guineas apiece to buy books. He died in 1729.

well for we have just been reading your declaration for the Church!"

In the one day left to them, they were dined and wined, shown the great cathedral library and "again took a further view of the city, especially the churches, walls and Tower" and the next day took coach and came to Rochester and Chatham and there lodged.

In London on the 20th they settled down in Fetter Lane to the serious business before them. Their Christmas in London is characteristically described.

Dec^r 25. This day, being Christmas, we went to church at St. Dunstan's, where we heard Dr Jenks from 85 Ps. 10, 11 "Mercy and Truth" etc. from whom we received the Holy Eucharist, after which we took coach and went to dine with Sir Edw^d Blacket (having been invited by the Lady Blacket),¹ from whence, in our return, we were at evening service in St. Ann's Church.²

Everywhere in London titled and influential persons swung into their ken. Mr. Cutler had brought with him a letter signed by the rector of King's Chapel and the committee recommending the three postulants, especially the former president of Yale, to the good offices of the Bishop of London. For more than a month, however, they went from interview to interview, invariably treated with kindness and condescension by those who "took notice of their affair." In this they were aided by a Boston acquaintance, John Checkley,³ who arrived in London early in January. Checkley, who had earned from his enemies such epithets as *firebrand* and *highflyer*, kept the *Crown & Blue Gate*, a book shop on the site of the present Sears Building, which was the rendezvous of

¹ Lady Blacket's name appears on the list of subscribers to the Building Fund. Throughout their London sojourn the travelers received many courtesies at her hands. She was the daughter of Rev. Thomas Jekyll, D.D., of St. Margaret's, Westminster. Both the Rev. Thomas Jekyll and John Jekyll, collector of his Majesty's port of Boston, were nephews of Sir Joseph Jekyll, master of the rolls and John Jekyll was one of the signers of the letter to the bishop of London. Lady Blacket died in 1756.

² St. Anne's, Blackfriars.

³ For Checkley, see Edgar L. Pennington, *The Reverend John Checkley* (Hartford, Church Missions Publishing Co. Publication No. 180, 1935).

churchmen and wits. He enters the Christ Church story later on in one of those controversial storms which made him the target of the law. London born, he was a great addition to the party in their sightseeing tours.

It was January 18 before the candidates were presented to the Society for the Propagation of the Gospel in Foreign Parts, under whose ægis all expected eventually to enroll, Checkley included. Johnson's description of this event is characteristic of many of the entries in his journal.

Sir William Dawes,¹ Abp. of York was in the chair, who with the whole body of the clergy present received us with a most benign aspect, and treated us with all imaginable kindness. From thence we went with Dr. Berriman, chaplain, before Dr Jno. Robinson,² Bp. of London, who received us very graciously and took kind notice of our affair.

Four days later, January 22, the heavy hand of sickness was laid on Mr. Cutler who fell sick of the smallpox, forcing his friends to seek other lodgings, which they did at the *Two Fryars by the Bolt and Tun* in near-by Fleet Street. It was March 11 when at last they took coach and went to Hampstead "to wait on Mr. Cutler home, who (I thank God) is recovered." They celebrated his return among them by going to the Lincoln's Inn Theatre where they "had the comedy of the Merchant." (By one W. Shakespeare, perhaps?)

During Mr. Cutler's enforced absence Johnson and Brown had been baptized, "having grave doubts whether baptism among the Presbyterians is valid." It was now Mr. Cutler's turn to validate his Presbyterian baptism, which occurred at St. Sepulchre's on March 20. Two days later at St. Martin's-in-the-Fields after morning prayer they were first confirmed and then ordained deacons.

¹ William Dawes, bishop of Chester (1708-1714); archbishop of York (1714 — d. April 30, 1724).

² John Robinson, bishop of Bristol (1710-1714); bishop of London (1714 — d. April 11, 1723).

On March 31, the great object of their journey was achieved. Johnson's journal records the day's events.

This day at 6 in the morning, Sunday, at the church of St. Martin-in-the-Fields, at the continued appointment and desire of William,¹ Lord Abp. of Canterbury, and John, Lord Bishop of London, we were ordained Priests most gravely by the Right Rev^d Thomas,² Lord Bp. of Norwich, who afterwards preached an excellent sermon from Rom. II. 4,—“Or despisest thou,” etc. I dined with Mr. Massey in company with Mr. Godly and Mr. Bull, clergymen. Afternoon I preached for Mr. Massey at St. Alban's, Wood Street, on Phil. I. 27. We all spent the evening with Mr. Low.

Sandwiched in between various appointments relative to the serious business in hand, we get tantalizing glimpses of social life in 18th century London. Even the names of inns and lodgings carry a flavor of the London that was to the colonials the center of civilization. And the tempo of their sojourn never slackens. They were indefatigable sightseers, as one day's record, many times repeated, will show. They “did” London with vigor and unflagging interest.

This day we were in the morning to wait on the Bishop of Norwich. Afternoon we were at Clerkenwell; from thence we went with Mr. Checkley to see the Tower, where we viewed the armory, both horse and foot, the artillery and regalia, and the trophies of Sir Francis Drake, and everything to be seen there; after that we ascended the monument, one hundred and two feet high, by three hundred and forty-five steps. Glorious things!

There were many a dish of tea and many a bottle drunk in their calls on clergy, friends, booksellers, their physician, etc. They went to Tyburn to see Counselor Laver hanged; they rambled over Hampton Court and Windsor; visited the “good people at Bedlam;” they

¹ William Wake, archbishop of Canterbury (1716 — d. January 24, 1737).

² Thomas Green, bishop of Norwich (1721-1723); transferred to Ely (1723 — d. May 18, 1738).

kissed the young princesses' hands after prayers at the palace of St. James; gazed at Archbishop Laud's own handwriting at Westminster Abbey; they saw Dr. Edmund Gibson¹ confirmed as Bishop of London at St. Mary-le-Bow and later installed at St. Paul's; viewed with awe a remarkable gun that went off eleven times a minute, and a wondrous clock that performed all sorts of music; watched with the crowd the progress of the Bishop of Rochester² from the Tower to the House of Lords; strolled in the pleasant meadows beyond Moorfields, and I know not how many times they "took a view of the stupendous fabric of St. Paul's," or "ascended to the top of the dome by five hundred and fifty steps." To them it was not only an "amazing mass of stones" but "one of the finest buildings in the world." And here on March 5, 1723, in the evening, they were at Sir Christopher Wren's funeral. (Not Mr. Cutler, however, for he was not yet recovered.)

The smallpox was now to claim a second victim in the Christ Church party. On April 4, Daniel Brown was stricken. He lived until Easter Even, April 13, his death casting a gloom over their Easter joy. Classmate and friend of Johnson, the two were as David and Jonathan in their affection for each other. On Easter Tuesday he was buried at St. Dunstan's-in-the-West, attended by a large number of the clergy.

Commenting on the death of his own son by smallpox on the same errand in 1756, Samuel Johnson writes:

Ten lives out of fifty-one lost in those who went to England

¹ Edmund Gibson was bishop of Lincoln (1712-1723); bishop of London (1723 — d. August 4, 1748).

² Francis Atterbury (1662-1732), man of letters, politician, bishop of Rochester from 1713 until his deprivation, 1723. He had been arrested and sent to the Tower for conspiring in favor of the restoration of the Stuarts to the English throne. Parliament deprived him of his spiritual dignities and banished him for life. He died in exile in France. See *Encyclopædia Britannica* (11th edition), Volume II, pp. 880-882, for a good biographical sketch.

for Ordination in a little more than forty years. It is a greater loss to the Church here in proportion than she suffered in the times of Popish persecution in England.

The travelers had now been in England four months. The object of their journey attained, they began to think of the return voyage. But first there were sermons to be preached, invitations gladly accepted to assist at church services and more sightseeing. I think no church then standing in London was left out of their itinerary. How their eyes must have been filled with the glories of the re-born London in which Wren had played such a part, soaring arches, dim distances, lofty naves, yet never one word of all this does Johnson drop into his swift-moving narrative. Once indeed, after Wren's funeral at St. Paul's, he adds the single word "statues." No mention of the English spring, the cuckoos and the daffodils and prim-roses, yet they must have been all about them in the "pleasant fields to walk in." Life was earnest, life was real to these men; there was one idea in their minds, one object in life—the Church, its offices, its mission and their relation to it all.

And then came a pleasing interlude, two journeys out of London. On May 20, Johnson records, "This day we took coach and came to Oxford and lodged at the Angel Inn," and here, as in London, they plunged into the business of seeing everything. One day's record shows that their rapid pace suffered no slackening.

May 24th.—This day we were first at Queen's College with Mr. Trognaire; thence we went to Merton to wait on Mr. Moseley; thence to Trinity College to dine with Dr. Dobson, President, who brought us into the schools where Dr. Potter,¹ Bp. of Oxford, was Moderator to a Theological Dispute on Baptism and Prayers for the Dead; thence we went with Mr. Atkinson to the Printing House and the Museum, where we saw

¹ John Potter, bishop of Oxford (1715-1737); archbishop of Canterbury (1737—October 10, 1747).

all the curiosities of the air-pump and other engines, the skeletons, mummies, medals, jewels, antiquities, etc. . . .

The 26th, Mr. Cutler and Samuel Johnson "received their diplomas for the degrees." (*S.T.D.* for Mr. Cutler, an *A.M.* for Samuel Johnson.) Blenheim, the Bodleian Library, the "glorious theatre," picture galleries, the printing house, dinners with "sundry bishops," filled their days. They supped and dined with the fellows of Queen's College and Corpus Christi and on May 31 "took coach and came to London."

On Thursday in Whitsun-week after a dish of tea with Mr. Berriman (of the S. P. G.), in company with a great number of the clergy at Gresham where the charity children meet, they went in procession before the children to St. Sepulchre's where they listened to a sermon and "the children to the number of 4 or 5000 sung gloriously—the finest emblem of heaven in the world." And the next day they were off to Cambridge.

The Cambridge experiences were crowded into a week, more dishes of tea were drunk, more dinners and bottles consumed; they saw everything and on June 11 they received the same degrees as from Oxford *pro forma*, with other recipients, and were back in London on the 15th.

On June 26, the Bishop of London gave them their license certificates as missionaries of the S. P. G., Christ Church, Boston, for Dr. Cutler; the church in Stratford (not yet built), for Samuel Johnson. This was the last formality necessary before their impending departure, but on July 4, James Wetmore,¹ one of the co-signers of the famous letter to the Yale trustees, surprised them by his arrival in London.

They delayed long enough to assist him to complete all the necessary business dependent on securing his license as an S. P. G. missionary and while waiting dropped in

¹ James Wetmore (December 31, 1695-May 15, 1760) was ordained deacon and priest by the bishop of London in 1723. He was an S. P. G. missionary in New York, especially at Rye (1726-1760).

to the Bishop of Man's "Tryal"¹ at Westminster Abbey, received the solemn apostolical benediction of the Archbishop of Canterbury, took part in Mr. Wetmore's ordination, and on Friday, the 26th of July, Johnson makes his final London entry.

This day we took our leave of London and came down to Gravesend, Mr. Manning and Mr. Wetmore with us.

Windbound after a bad storm, they landed on the Isle of Wight and viewed Newport and Carisbrook Castle, scenes associated with the martyr king, Charles I. As they finally sailed out of sight of land, Johnson wrote, somewhat sadly perhaps, *Farewell to England*.

On September 23, after eight weeks of storm after storm on the gale-driven Atlantic, Captain Ruggles made port at Piscataqua in New Hampshire and the weary passengers made haste for Boston overland. Bad weather still followed them, for Sewall notes in his diary on

¹ Thomas Wilson (1663-1755), bishop of Sodor and Man (1698-1755), to whom J. S. M. Anderson in his *History of the Colonial Church* (Vol. II, p. 502) applies the term "saintly," was one of the leaders of the Church who modify the exaggerated charges concerning the religious decline of 18th century England. His episcopate was marked by a number of reforms in the Isle of Man.

In order to restore discipline in the island he drew up in 1704 his well-known *Ecclesiastical Constitutions*. The judgments of his courts often brought him into conflict with the governors of the island, and in 1722 he was imprisoned for a time. Wilson appealed to the Crown, and it was the "Tryal" in connection with this controversy which Cutler and Johnson attended. The governor was replaced, the jurisdiction of the civil and ecclesiastical courts was better defined by statutes, and Wilson and later governors got along together amicably.

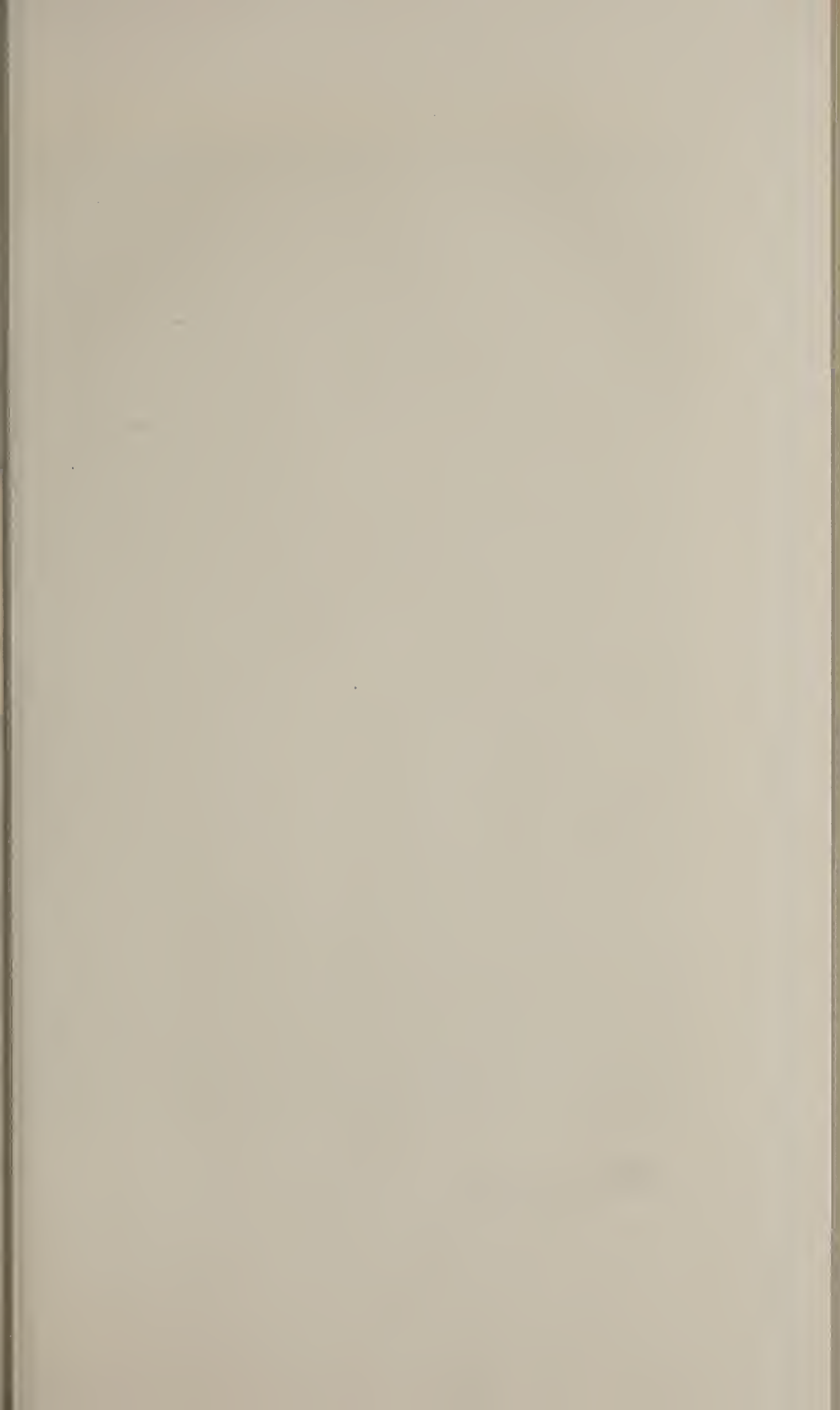
Bishop Wilson was a loyal supporter of the S.P.G. and a warm friend of the colonial Church in America. His *Essay Towards an Instruction for Indians*, published 1740, was much in demand by the S. P. G. missionaries. The book was prompted by his interest in Oglethorpe's founding of the colony of Georgia. Anderson (Vol. III, pp. 324-325) ends a summary by saying: "The Essay is characterized throughout by the simple language, and lucid reasoning, and glowing piety, which mark the other writings of Bishop Wilson; and the fervor and unction of its concluding prayers impart to it a value which is beyond all price."

Wilson's episcopate of 57 years is one of the longest on record. That of Bishop William White in the American Church (1787-1836) was 49 years. [For Thomas Wilson, see *Dictionary of National Biography*, LXII, pp. 139-142.]

September 24, "Dr Tim^o Cutler arrived today in the great Rain from Newbury."

Both men were invited to preach at King's Chapel where most of the contributors to their journey worshipped; Dr. Cutler, the elder and the more spectacular convert to episcopacy, preached first on September 29, and Mr. Johnson on the first Sunday in October. The texts chosen by each preacher shed a revealing light on their future accomplishments. Voiced from the pulpit of King's Chapel by the ex-Congregationalist, the pontifical pronouncements of Paul to Titus, "For this cause left I thee in Crete," may well have forced a wry smile to the lips of the Congregational hierarchy, remembering their familiarity with the Cretan beasts, gluttons and liars bewailed by the young missionary. Modest Mr. Johnson's text, "Only let your conversation be as becometh the Gospel of Christ," foreshadows the tactful approach of the young missionary to his task.

Respects having been paid to their benefactors, the real business for which the English sojourn had been the preparation pressed upon them. Dr. Cutler, urging on the completion of his half-finished church, was able to enter it on the last Sunday of 1723; and Mr. Johnson, laying plans for raising funds to build one in Stratford, Connecticut, to which he had been appointed as missionary by the S.P.G., opened his church on Christmas Day, 1724.





THE REVEREND SAMUEL JOHNSON, D.D.
1696-1772

Missionary of the S. P. G. in Connecticut
First President of King's College (Columbia University)

From the Portrait by John Smibert, Courtesy of Columbia University

BIOGRAPHICAL SKETCHES *

SAMUEL JOHNSON

1696-1772

Samuel Johnson, son of Samuel and grandson of William Johnson, both deacons in the Congregational church, was born October 14, 1696, in Guilford, Connecticut. His immigrant ancestor, William Johnson, a Cambridge University graduate, came from Yorkshire, England, with his four sons and settled in Connecticut in 1641. Facilities for higher education in that colony were meager; but after passing from one unsatisfactory tutor to another, Samuel Johnson received his bachelor of arts degree in 1714 from the Saybrook Institution. Like many college-bred youths of his generation, he became a school-master. When a college was located, after much controversy, in New Haven in 1718, Johnson, with Daniel Brown, a tutor, as colleague, served as faculty of what was to become Yale College. Diplomas granted by the Saybrook Institution were as of Yale by subsequent decree.

When it became necessary to have a resident head of the college, the Reverend Timothy Cutler of the Stratford church was appointed to the post in 1719, Daniel Brown remaining as tutor, the two forming the entire faculty. Johnson then returned to the Congregational church at Guilford, but with the other seekers after truth continued the meetings in the Yale College library. The storm broke in 1722 when both Cutler and Brown were "excused" by the trustees from further service to the college. This severed all connection with Congregational orthodoxy and Johnson was included in the Boston invitation to seek ordination in the Church of England.

Back in America in 1723, Johnson had before him a much more difficult task than Dr. Cutler, for he had

* For notes on Dr. Cutler, see page 200.

not only to get a church built, but to organize missions in an unfriendly atmosphere. How well he succeeded is now a matter of Church history, for from the diocese of Connecticut came the first American bishop, Samuel Seabury. Throughout his life, Samuel Johnson kept up his English contacts, especially with the great lexicographer whose name he shared, and the Bishop of Cloyne, with whom as Dean Berkeley in Newport, he had been privileged to exchange views on many aspects of Church life. But his influence extended even farther afield, for in 1754 he became the first president of another seat of learning, King's College in New York, now Columbia University. On the Feast of the Epiphany, January 6, 1772, Samuel Johnson, great scholar, zealous missionary and servant of God, rested from his labors.

DANIEL BROWN

1698-1723

The third and youngest member of the trio whose journey to England for ordination was financed by the Christ Church committee was Daniel Brown, tutor under Timothy Cutler at Yale and co-signer of the famous declaration for episcopacy. His short life affords meager material for the biographer for although Johnson's diary reveals a personality of great charm and promise, what we actually know may be summed up in a few lines.

Daniel Brown was born April 26, 1698, the son of Daniel and Mary (How) Brown, and was graduated from Yale in 1714. In 1715 he became assistant to Samuel Cooke, rector of Hopkins Grammar School, New Haven, and succeeded him at the end of the year. He was appointed tutor in the College of New Haven (Yale) in September 1718. In this post he remained until, with Cutler and Johnson, he set forth on the momentous journey to England from which he was never to return.

That he was included in the Christ Church invitation betokens keen perception on the part of the committee of the young man's talents.

After Mr. Cutler's recovery from the smallpox, the three candidates were able to consummate the business for which they had been preparing since their arrival in England. In the Church of St. Martin's-in-the-Fields on March 31, 1723, all three were ordained priests at the hands of the Bishop of Norwich, acting for the Bishop of London.

But for Daniel Brown fate intervened. Four days later he came down with the same malady which had so nearly carried off Mr. Cutler. His friends, thinking him well on the road to recovery, at the end of Holy Week went off on a trip to Greenwich only to find on their return that their beloved friend had left them forever. In grief and humility Johnson bemoans the fact that he, so unworthy, should be spared while his friend, the better man, was taken.

The Easter they had so eagerly anticipated was overshadowed with their personal loss. On Tuesday in Easter week, 1723, in the churchyard of St. Dunstan's-in-the-West, surrounded by some thirty of the neighboring clergy, Daniel Brown was laid to rest. It was a far cry from the quiet and peace of elm-shaded New Haven to noisy Fleet Street with its pent house stalls and raucous-voiced vendors crying continually, *What d'ye lack, gentles?* to the passers-by. Here were the churchyard bookstalls where the three friends had browsed, spending the sovereigns which the generous Earl of Thanet had contributed to the three candidates to buy books. Perhaps it was not unfitting that these same bookstalls should be so near the lover of books.

All his life long Johnson mourned the friend of his youth. Nearly a quarter of a century later, writing to his only surviving son after the death of his other son

William of smallpox in London where he had gone for ordination, Johnson recalls the memory of his "dear friend Mr. Brown who was certainly the best of us three."

The loss to the Colonial Church of such potentially valuable material was but a small part of the enormous price paid for the withholding of missionary bishops by the refusal of the British government to allow the Mother Church, which had fostered the great enterprise of the Society for the Propagation of the Gospel in Foreign Parts, to bestow the episcopate upon the American Church until after the Revolutionary War.

THE BEGINNINGS

THE circumstances surrounding the entry of the first rector of Christ Church into the religious life of Boston were sufficiently volcanic to cause repercussions of quite differing character on both sides of the Atlantic. In England, the Society for the Propagation of the Gospel in Foreign Parts¹ viewed with high hopes its initial appearance in the largest colonial settlement of the British Crown. On the other hand, all New England was thrown into a ferment because of the defection of the president of Yale College, the Reverend Timothy Cutler, who had pronounced for episcopacy and had been invited to become rector of the new church. The gloomiest predictions, charges of apostasy, reversion to popery and treason to the cause of Christ, filled the pages of the press and were shouted from every pulpit. Printing presses worked overtime on ponderous volumes of rebuttal and scathing comment.

When the third decade of the 18th century opened, Boston, a thriving seaport of some 12,000 inhabitants, could boast that all of its houses of worship were crowded to overflowing on Sundays, with pews at a premium. Churchgoing was in the fashion and the weekly Thursday "lecture" and sermon reading was the literary pastime of all New England and of Boston in particular. Not without bitter opposition had the Church of England found a footing in the stronghold of Puritanism by the building of King's Chapel in 1689; yet now the small wooden building, crowded into a corner of the Burying

¹Familiarly, the S.P.G. Founded in 1701, it is still the greatest missionary society of the Church of England. King's Chapel and Trinity Church were never under its jurisdiction, but Christ Church, until the Revolution, remained a mission of the Venerable Society.

Ground, was much too small to accommodate all those who wished to follow the Prayer Book service in their devotions.

Through the comments of such outspoken observers as Chief Justice Samuel Sewall, the best-known commentator of his day, one may realize the dread of "this popish tendency" and the disapproval and distrust of the Book of Common Prayer which were current in Puritan Boston. When, after many unsatisfactory expedients including the use of the Town House and sharing of the Meeting House in order to assert their equal rights with the Puritans to worship God in their own way, the Church people tried to purchase of Judge Sewall a plot of land whereon to build, he had scornfully refused, saying:

I could not, would not put . . . land to such use, first because I would not set up, that wch y^e People of N. E. came over to avoid.

Later he commented on his refusal by specifying, "such things as the cross in baptism and Holy Dayes,"—rather lamely adding that, anyway, "the land was entailed." It was the high-handed Governor Andros who at last took land from a corner of the Burying Ground, and there the chapel was built in 1689 and replaced in 1749 by the present building.

For years, Judge Sewall had made such caustic Christmas Day entries as this:

1685 X^r 25. Friday. Carts come to Town and Shops open as is usual; some somehow observe y^e day, but are vex'd. I believe that y^e Body of y^e People profane it, and blessed be God no authority yet to compell them to keep it.

With what poor grace he must have noted on Thursday, May 24th, 1688—

Bell is rung for a meeting of y^e Chh of Engld men, being in y^t language Ascension Day.

Now in 1722, the King's Chapel hive showed definite signs that it was about to swarm; but the Boston public, having tolerated Episcopalians, Baptists and Quakers for more than a generation, viewed with apparent unconcern the plan for building a second Church of England.

In the Christ Church records there is found a copy of a paper, presumably from the King's Chapel records, which states the method of raising the money to build the new church:

Laus Deo: Boston, New England.

The second day of September, 1722. At the request of Severall Gentlemen, who had purchased a peice of Ground at the North End of Boston to build a church on, The Reverend Mr Samuel Myles ordered his Clerk to give Notice to his Congregation That all those who were willing to Contribute towards Erecting another Church at the North end of Boston were desired to meet at King's Chappel the Wednesday following.

Agreeable to which Notification Severall Persons assembled, and Chose Mr John Barnes Treasurer; Thomas Graves, Esq^r., Mess^{rs}. George Cradock, Anthony Blount, John Gibbons, Thomas Selbey, and George Monk a Committee to receive subscriptions and build a Church on Said Ground at the North end of Boston.

*The Preamble to the Subscription.*¹

Whereas, the Church of England at the South part of Boston is not large enough to contain all the People that would come to it; and Severall well disposed Persons having already bought a piece of ground at the North part of said Town to build a Church on,—

We, the Subscribers, being willing to forward so good a Work, do accordingly affix to our Names what each of Us will Chearfully Contribute.

Sewall, whose diary reflects not only the temper of the times but his own temper as well, made without comment this entry on September 7, 1722:

Mr Airs shows me a piece of Ground bought to build a new Chh of England.

¹ See Appendix for Subscription List.

THE OLD NORTH END

In the north end of the town, called North Boston for many years, the scene of this story lies. Then as now, it was well-churched and populous. The Second Church, built in 1650 in North Square, was burned to ashes in the great fire of 1676 but immediately rebuilt, its founders little dreaming that in the course of events it would become firewood for British redcoats, invalided home in 1776. From it, had sprung two offshoots: the *New North* in 1712, which, rebuilt in 1804, is now St. Stephen's Roman Catholic Church; and in 1722, the *New Brick*, more pretentious, of which nothing now remains but one of Deacon Shem Drowne's masterpieces, the belligerent weathercock on the spire of the First Congregational Church in Harvard Square, Cambridge. Off Stillman Street overhanging the Mill Pond, Baptists from Charlestown had succeeded in so camouflaging the meetinghouse they erected in 1680 as to deceive the authorities to whom "Anabaptists" were anathema. In 1722 these were all flourishing parishes.

Not all the North-Enders, however, were Puritans or Baptists. Many, especially the sea captains in constant communication with the Mother Country, preferred the Prayer Book service of worship. They and their families loved the festival seasons of Mother Church—Christmas, Easter, Whitsuntide—and clung to their observance. So up the narrow, winding streets and alleys, they plodded on Sundays to worship at the King's Chapel where many of them owned pews. This was the oldest Church of England building in all New England and now this, too, was overcrowded. Very quietly, in 1722, a group of parishioners and Church of England sympathizers, with the approval of the venerable Samuel Myles, the rector, began to gather subscriptions for a second Church of England building and were casting about for a suitable site.



THE OLD NORTH END

Burgis-Price View, 1723
Later corrected to show
Shem Drowne's weathervane
on the spire erected in 1740

Boston
 Decd. of Thomas Graves Esq.
 and Anthony Blount the Sum. of
 Inclosures - in full of all Acc. for
 work done at Christ Church. & for. Ref.
 found. to this 29. of march 1726
 Tho Tippin
 Tho. Bennett

SIGNATURES OF THE MASTER BUILDERS
 THOMAS TIPPIN AND THOMAS BENNETT

March 29, 1726

April 7th 15:42:1723
 The Reverend Mr. Sam^l Myles Accompanied
 with the Gent. of King's Chapel laid the first Stone
 in Christ Church, saying these words. Viz
 May the Gates of Hell
 never prevail against
 It

FRANCIS BETEILHE'S RECORD
 of the Laying of the Cornerstone

The North End, a sea-washed peninsula, was the home of merchant princes, sea captains and prosperous shopkeepers. There was pasture land around the Burying Ground on the summit of Copp's Hill and it was for sale. To Anthony Blount, senior warden of King's Chapel, by trade a soap maker and chandler, was entrusted the task of finding land on which to build the proposed church. By a strange perversity of fate, his choice fell on a part of HENCHMAN'S pasture in the old Mill Field, near the upper end of Salem Street—long known as Green Lane, directly opposite the twenty-two-rod opening of Hull Street.

Here was an ideal situation for a second Episcopal church, far enough removed from the center of the town to embrace another parish. Shut off by the Mill Pond (covered now by the North Station and adjacent buildings), everything was here to make a town within a town. Besides the great business done at the wharves, necessitating shops of many kinds, there were spacious homes with ample grounds and gardens, comfortable inns, taverns, a windmill, pasture land for cattle, even a quiet City of the Dead—the second Burying Place in Boston, atop Copp's Hill, many feet higher than at present. It was truly a happy choice by the committee, of the quiet "Street of Peace," and there were eager hearts and loosened purse strings to forward the great adventure.

The efforts of the committee, supplemented by the many "well-disposed persons," extended late into the summer of 1723, resulting in the tidy sum of 2184 pounds, 16 shillings, in sums ranging from 90 pounds from the Earl of Thanet to 10 shillings from Captain Armstrong. The subscription list now printed for the first time,¹ had evidently been compiled after most of the subscriptions were paid. John Barnes, an eminent merchant of Boston,

¹ See Appendix for Subscription List.

was the treasurer, an office he frequently filled in similar semi-public undertakings.

The first expenditure from the fund was one hundred pounds paid to Anthony Blount for the plot of land, part of Nathaniel HENCHMAN'S pasture in the old Mill Field, bought for the committee. The deed called for a lot measuring $59\frac{1}{2}$ feet on Salem Street, tapering to 58 feet in the rear, 121 feet on the north side, and 111 feet on the south. On this irregular shaped plot, the brick church, 70 feet long, 51 feet wide and 42 feet high, was built.

The land covered by Christ Church is therefore virgin soil, no other work of man's hands has ever stood there, unless it might be some Red Man's wigwam before the White Man drove him away. So, too, across the roadway there is virgin soil, for Hull Street, deeded in 1701¹ to the Town of Boston, was part of John Hull's pasture opened for a public highway as an approach to the North Burying Ground. Little did Chief Justice Samuel Sewall foresee, when he and his wife, Hannah Hull, the Mint-master's daughter, stipulated in their deed of gift that the new street should be called "Hull street forever," that they had, all unwittingly, provided an equally enduring setting for another church like King's Chapel, for which Judge Sewall had scornfully refused to sell land on Cotton Hill, a church which *kept holy days and used the cross in baptism!*

The lot was enlarged in 1737 by the purchase of an additional strip, twenty feet wide, from John Baker at what seems the exorbitant price of seven pounds, ten shillings per foot, making the price one hundred and fifty pounds, two-thirds the cost of the first land purchase. Later, ten feet of this strip was advertised for sale at auction but the sale never seems to have been consummated. In 1753, a lot, forty feet by eighty-four feet,

¹ Suffolk Deeds, Lib. 20, Fol. 263.

was bought from Thomas Greenough¹ for eighty-six pounds, thirteen shillings, fourpence, which was advertised for sale as part of the church pasture in 1789, and sold at auction in 1801 to Arthur M. Walter² for \$925, to raise money toward payment of the church debts. In 1806, Jonathan Merry was erecting on the lot a dwelling which was torn down in 1918 when the Chapel of St. Francis of Assisi was built. On the north side, the Salem Street Academy was built in 1810, and torn down in 1850. Two houses were then built, the rectory on the site of the Academy and the sexton's house in the rear, the latter razed in 1945.

There are three deeds³ of record covering the original purchase: the first, dated September 12, 1722, from Nathaniel Henchman to Anthony Blount (Suffolk Deeds, Lib. 36, Fol. 105); the second, dated July 30, 1725, from Anthony Blount to John Barnes *et al.*, Barnes being treasurer of the building fund (Suffolk Deeds, Lib. 39, Fol. 255); the third and final deed, from the Committee to the Rector, Wardens and Vestry of Christ Church, dated November 15, 1725 (Suffolk Deeds, Lib. 40, Fol. 58).

BUILDING THE CHURCH

It had been an open spring. Torrential rains and high tides in February 1723, had made it possible to "sail in the street from the South Battery to the Rise of the Ground in King [State] Street" and almost to the Meeting House in North Square. "After dinner I looked upon the terrible Flood," so Judge Sewall notes on February 24, but four days later it was "a very fair day."

The land having been paid for, the next expenditures were for lumber and bricks. That same September, Captain Samuel Came was dispatched to York, the great

¹ Suffolk Deeds, Lib. 82, p. 86.

² Suffolk Deeds, Lib. 199, p. 219.

³ See Appendix for Deeds.

Royal Reserve of forest from which came the masts for the King's Navy, to select lumber "to be delivered next spring"; and the brick kilns of Medford got to work on the first consignment of 15,000 of the 513,654 bricks¹ which went into the wall of the new church, two feet thick in the main building and three feet thick in the tower. The committee now had to await only the advent of suitable weather for the digging and levelling of the lot.

After twelve days' labor by John Russell, Thomas Brown, and George Barker, in "diggin, levelling and carrying off the durt" at five shillings per day divided among the three laborers, the foundations of the church could be begun.

The wages of 18th century workmen always included beer² and in the building of Christ Church the amount consumed varied with the weather. Most of it was supplied by Llewelyn James and other noted maltsters of the town. Men worked from sunrise to sunset and wages³ included free beer, a practice followed for many centuries in England and continued, of course, in the Massachusetts Bay Colony, an English possession. The common laborer, such as one John Hill, got two shillings

¹ Many writers have said that Christ Church was built of imported bricks. The bills of Peter Seccomb of Medford are authority for the handmade domestic brick that went into Christ Church. The bricks are laid in English bond. Peter Seccomb is referred to in Medford archives as "a rich Medford Merchant" who left a comfortable fortune. His son Thomas left to the Town of Medford a sum of money for the "use of the poor" after his wife's death. She turned over the Fund to the Town and it still exists as the Seccomb Fund to which additional bequests have been made. Another son, John, became a minister of the First Church in Harvard, Massachusetts. The Seccomb family was connected with William Patton, Jr., whose name appears on the Seccomb bills to Christ Church.

² Bill for "Beer at the Plaistering" £1-11-6 Paid February 28, 1725.

³ All wages were abnormally high, owing to inflation, which later forced Dr. Cutler to ask for an addition to his stipend. Thus on Clough and Varney's bill, one pound and seven shillings was paid to five men for one day's work. All this greatly increased the cost of building Christ Church. The total cost of digging and levelling the cellar amounted to three pounds, seven shillings and six pence.

for eight days' work, "Digin & Leveling the Durt," and one man put in eight days "wheeling the durt." HENCHMAN'S pasture was, like all pasture land, probably covered with scrubby growth which accounts for the time spent in levelling.

The master builders, Thomas Tippin¹ and Thomas Bennett,² who were to do the interior woodwork, and Ebenezer Clough and James Varney,¹ the brick and stone masons, had presented their estimates for material needed. Captain Samuel Came had carried out his commission of the previous autumn and great pine and oak timbers from York were ready for the workmen in the shed provided by the carpenters. Daniel Crockford's rumbling carts, toiling up Fleet Street from Scarletts' Wharf, had already dumped their heaps of stones and thousands of bricks. By mid-April, all was ready for the ceremony of laying the first stone.

Easter Monday, April 15, 1723. Two processions traversed the narrow, winding streets of Boston's North End this day; one, attended by a "vast concourse of people of the best fashion," wound its way from a house in Fleet Street to the new part of the North Burying Ground on Copp's Hill, following the "decent but not pompous" bier of John Frizell, Merchant, as he was carried to his last resting place. His life and virtues were extolled in many columns of the newspapers; his death noted by every diarist.

The other procession was composed of a little group of Churchmen whose destination, only a few rods from

¹ See Appendix.

² Thomas Bennett. Prominent member of King's Chapel, pew owner in 1737 and contributor to the rebuilding (1749) on which he labored. Nothing is known of the place of origin of either Thomas Tippin or Thomas Bennett. They were presumably from London and it is hoped sometime that it may be discovered where they learned their trade.

John Frizell's tomb, was a vacant lot on Salem Street. There the venerable Samuel Myles,¹ rector of King's Chapel, laid the first stone of the second Episcopal church in Boston.² No newspaper commented on this ceremony; only Jeremiah Bumstead, a Boston carpenter, jotted down in his diary:

Mr. Miles y^e church minister laid the first stone att y^e new north church of England.

"Fifteen shillings paid to John Low for a stone laid by Mr. Myles," thus reads the expense record of June 12, 1723. What kind of a stone was it which cost as much as the day's wage of the half dozen laborers who helped set it in place? In which corner was it put? Why has it never been found? From time to time, someone comes forward with a story that someone has told someone else that he or she has seen the stone. But that can be explained, perhaps, by remembering that during the rectorate of the Reverend William Croswell a new vestry was built (1836), which was removed in 1912, thus possibly exposing a cornerstone of some kind. It must also be remembered that for ten years the Christ Church records were kept in what the Vestry called an "irregular order in keeping the accounts of our Meetings," and only properly entered in books in 1733 by Francis Beteilhe, the clerk appointed for that very reason. He put into concrete form, in his beautiful handwriting, the very atmosphere surrounding the event:—

Aprill y^e 15th A. D. 1723.

The Rever^d Mr Sam^{ll} Myles accompany'd with the Gent. of King's Chapel laid the first Stone In Christ Church, Saying these words Viz.

MAY THE GATES OF HELL NEVER PREVAIL AGAINST IT

¹ March 1, 1728. Friday night, "Rev^d Mr Samuel Miles dies after long indisposition." (Sewall's Diary)

² Christ Church is now the oldest Episcopal church building in Boston, as King's Chapel became Unitarian after the Revolution and the present building was not erected until 1749.



NORTH SIDE OF CHRIST CHURCH FROM CHARTER
STREET AS IT WAS 1724-1740

*Composite drawing based on Christ Church records and
contemporary maps by Ethel Stanwood Bolton*



THE FIRST KING'S CHAPEL

1689-1749

From Price's View of Boston, 1743
Drawing by Ethel Stanwood Bolton

Over this, many have puzzled; but perhaps the clue lies in a similar ceremony performed when the first stone of the present King's Chapel was laid in 1749, as told in the King's Chapel records:

Into a trench about eight feet deep the Governor, flanked by the clergy of the Chapel, descended by a ladder where, in the north-east corner lay a stone, its Latin superscription face upward. The stone was then turned face downward tapped with a mason's trowel by the Governor, and the whole party remounted the ladder and entered the Chapel to listen to a sermon by Dr. Caner the rector. A caustic and libelous newspaper account of the day's event asserts that "some devout Expressions were dropt by the Chaplin but it is not yet determined what his Excellency dropt besides a blessing for the workmen."

(Governor Shirley had left £20 for the workmen to drink his health.)

With this hypothetical solution of the position of John Low's fifteen shilling stone, we may assume that the laying of the cellar wall was pushed to completion.

The measurements as submitted by Clough and Varney¹ are as follows:

	feet	inch
The Chancell end 60 feet long & 11 feet deep makes	660	
The Steeple end 44 feet 8 inch long & 7 feet 8 inch		
deep is	334	6
The 2 sides 71 feet each is 142 feet long & 8½ feet		
deep makes	1207	
The Surface of the whole	2201	6
The 2 Sides of the Steeple is 39 feet 4 inches long		
The uper end 15 feet 7 inches long		
54 - : 11 Long		
and 7½ feet deep is	409	-

As soon as the bricklaying began, huge timbers called "put-logs" were put into position as supports for scaffolding. These were removed when the work was finished and "stopping up the put-log holes" was a sure sign that the carpenter work was well in hand.

¹ See Clough and Varney's bill in the Appendix.

All through the summer of 1723, the bills show shipments of bricks, lumber, lime and sand. Following the bills in chronological order, we find that the beams were raised May 16th, 1723, and on July 6th is the charge for "turpentinering the Beams" and "raising the galleries." The gallery construction has been pointed out by no less an authority than the late Norman Morrison Isham, the noted architect, as differing from the construction of the London church long supposed to be the one plans for which served the Christ Church builders. Christ Church, Boston, and Trinity Church, Newport, Rhode Island, are the only churches in America with superimposed piers, a construction familiar to Christopher Wren. In American churches, the usual procedure is a supporting pier or pillar rising directly from the floor to the roof.

Here it might be well to describe the style of architecture employed in Christ Church. I quote directly from Mr. Isham's book, *Trinity Church in Newport, Rhode Island*:

In plan, both churches [Christ Church, Boston, and Trinity Church, Newport, Rhode Island] are basilican, that is, they have a nave and two aisles which are separated from the nave by a row, not of columns but of square piers. Each has five bays, or spaces between the piers.

The elliptical barrel roof, flattened and not rounded, detracts from the impression of height which appears in pointed roof construction.

Not until August 3, 1723, did the glass for the windows¹ and the "petitions" and "barrs" arrive,

¹ Sandford & Lowe's bill of August 3, 1723, calls for "2100 feet of cassell Sqrs"; the word 'Cassell' is the contractor's misspelling of 'castle glass' often called casell squares which was a common word in connection with 'imported Newcastle crown glass.' In the early 18th century, the *Boston Gazette* speaks many times of 'casell' window glass and 'casell' squares. Thomas Sandford, of Sandford & Lowe, was Mr. Thomas Sandford, "Merchant in London," who was London agent for King's Chapel as well as Christ Church.

Letter from John P. Brown, architect

shipped on the *Mary*, Captain Lithered, master—goods perhaps ordered by Dr. Cutler, then in London. It will be noted that the window panes have never been diamond shape as they were in other examples of 18th century architecture. The windows vary in size; the great or east window has 118 panes; in all there are 1564 panes of clear glass, exclusive of the round windows. Whether any of the original panes remain is improbable. The “barrs”¹ were evidently for protection, as we must remember that Christ Church was very much exposed with only low one-and-one-half story buildings around it.

Other bills show how the work progressed as Dr. Cutler’s imminent arrival was an incentive. This happened in the week of September 23rd to 30th. **1425891**

Although Christ Church was sufficiently finished to permit holding the first service on the last Sunday of the year, December 29th, 1723, it was a rather bare and makeshift interior into which devout and curious were ushered that day. Much was temporary,² pulpit, communion table and box pews of varying sizes and shapes, the galleries without pews, only one flight of stairs raised, no organ, no lighting, and of course no heat except from the little foot stoves³ which could not have been very effective in a Boston December. In the box-like interior, the walls broken only by great windows of clear glass, there was nothing to lift the eye upward as the floor was all on a level, and only later was the chancel raised above the floor level.

There being no bishop in the Colonies, the missionary simply took possession of his mission without ceremony. In the case of Christ Church, which had been built for

¹ It took for the East Window called the Great Window in the bills:
“barrs for arch & the great Window 8^{sh}
14 ft. large barr to ye great window 14^{sh}”

² Outside there was no towering spire nor would there be for seventeen years.

³ A foot stove belonging to Christ Church is now one of its treasured possessions.

Timothy Cutler, the subscribers being largely from King's Chapel, we have reason to suppose that some of them were present, but there are no records except casual local references.¹

Although bare and unfinished, the commanding figure in the high pulpit uttered a prophetic message to posterity, for the text of Dr. Cutler's sermon from Isaiah was

FOR MINE HOUSE SHALL BE CALLED AN HOUSE OF
PRAYER FOR ALL PEOPLE.

For twenty-one more long years the sound of hammer and saw and the slap of paint brush were to be heard at intervals until, just half of his long rectorate over, Dr. Cutler could announce to the S. P. G., in 1744, that through the heroic efforts of his own people and the gifts of well-disposed persons of every creed, Christ Church was now finished.

Ten years from the time of Dr. Cutler's death in 1765, the signal lanterns of Paul Revere brought Christ Church into the picture as an historic monument for all time. Today, in the 20th century, it is indeed "an house of prayer for all people" with congregations coming from the ends of the earth.

One clause in the final deed has, I think, never been commented on. It reads as follows:

Also in consideration that the said land was purchased by the said Anthony Blount with the Intent to build & there is now actually built upon the Same an Edifice or Building for the Publick worship of God According to the Rites & Ceremonies of the Church of England by the Voluntary Subscriptions and Donations of Divers well disposed persons. And the said Church and land ought to be secured and always set apart for the Publick Worship of God aforesd. to the Congregations or Church that now do or hereafter from time to time forever may meet & assemble therein to worship God as Aforesaid & ought not to be converted used

¹ December 29, 1723. Their first meeting att Mr. Cutler's new church, at y^e north. A great appearance, said to be.

Jeremiah Bumstead's Diary.

or Applied to any other use End purpose or designe whatever
have given, granted, etc. to
the said Doctor Timothy Cutler, Rector of the sd. Church for
ye time being, et al.

(Suffolk Deeds, Lib. 40, Fol. 58)

CHRIST CHURCH : SALEM STREET : BOSTON

To the Glory of God
in Memory of all those
who by the Labour of their Hands laid the Foundation
and built the Superstructure of this
the second Episcopal Church erected
in Boston

Thomas Tippin and Thomas Bennett
Master Builders

Ebenezer Clough and James Varney
Stonemasons and Bricklayers

First Stone laid April 15, 1723

Opened for Divine Service December 29, 1723

★ ★

They need no Monument who build for God

CHRIST CHURCH, BOSTON

"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast thy name, and hast not denied my faith."

Not for thy pomp and pride of place,
Not for thy relics rare
Of kings, and ministers of grace,
Whose names thy vessels bear;
Not for thy boast of high degree,
Nor charms of gorgeous style,
Hast thou been ever dear to me,
O thou time-honoured pile!

But for thy constant truth, which still
Preserves, from age to age
Unmoved, through good report and ill,
The Father's heritage;
Which firmly as the hills remains,
As years have o'er thee swept,
And singly, 'mid apostate fanes,
The ancient faith has kept.

THE REV. WILLIAM CROSWELL, D.D.
Rector of Christ Church, 1829-1840

THE OLD NORTH'S DEBT TO SIR CHRISTOPHER WREN

A FELICITOUS description of a promenade in Old London came from the pen of the late Reverend Dr. William H. Dewart, rector emeritus of Christ Church, Boston, supplementing a century of tradition and guesswork:

London, July 20, 1936.

You want a word about the grandmother of our venerable pile on Salem Street? Very well! Here goes!

You are coming out of St. Paul's Cathedral; you turn left towards the river; you walk through one of those narrow, crooked streets; in three or four minutes you come to Queen Victoria Street, almost along the river; and there you find a smallish Christopher Wren church, somewhat perched up twenty steps above the street. This building stands for two old churches destroyed in the Great Fire (1666). The sign board reads

St. Andrew-by-the-Wardrobe

with

St. Anne, Blackfriars

You enter, and practically you are in the OLD NORTH — center aisle, side aisles, box pews, galleries, great east window, organ up in west gallery.

Fifty years ago, another rector of Christ Church, the Reverend Henry Burroughs, D.D., made this same pilgrimage on the same quest. The London correspondent of *The Churchman* in 1899 commented on this visit and reaffirmed the connection between the two churches. Then Dr. Duane, in his scholarly papers on the 175th anniversary of Christ Church, retells the story. Finally an architect, Willard French, writing in the *Architectural Record* in 1906, says:

St. Anne's, Blackfriars, is one of the ideal miniatures wrought by Sir Christopher Wren. The Old North Church is identical with St. Anne's.¹ I believe it to be a fact — a most important fact, too — that we have right in the Hub, one of the finest examples of Sir Christopher Wren's mastery in architecture. To save the fee, our worthy sires secreted the fact. Therefore is there no record.

The writer adds that two of the original proprietors of Christ Church were former parishioners of St. Anne's.

It was after the great fire of London in 1666 that the two parishes of St. Anne, Blackfriars, and St. Andrew-by-the-Wardrobe were combined. St. Anne, being only a curacy, yielded supremacy in name to the larger and older church; and, in 1692, one church called "St. Andrew-by-the-Wardrobe with St. Anne, Blackfriars," was erected under the supervision of Christopher Wren. Here² the Church Missionary Society was organized in 1799, a more evangelical body than the historic Society for the Propagation of the Gospel in Foreign Parts, which it supplemented but never supplanted. Here the first Sunday School in the City of London was opened in 1809, anticipating by only six years the Christ Church Sunday School opened in 1815 in Boston, — it, too, a "first."

The two parishes represented by the church with a dual name have their own histories: St. Anne within the province of Blackfriars was the chapel of the preaching order of Dominicans, and received its popular name from their sombre dress; St. Andrew-by-the-Wardrobe is a parish as old as the Norman Conquest, although when it was first so called is uncertain; but the King's storehouse, known as the Wardrobe, immediately contiguous to the church, was built in the 14th century.

Much more might be written about this probable prototype of the most ancient house of worship in the City of

¹ A moot question finally settled thirty years later by Norman Morrison Isham.

² *The Churches of London*, Volume II. By George Godwin.

Boston. What we most wish to know is: Were Christopher Wren's plans procured for use in building Christ Church?

In all but the architect's name, and that of the maker of the brass "branches" or chandeliers which must have come from the same hand as those in Trinity Church, Newport, Rhode Island, the records are complete. From the raising of the building fund, the purchase of the land on which no other building by man's hand has ever stood, the levelling of that land and carrying off the "durt," the price of a first stone at fifteen shillings from John Low "for Mr. Myles to lay" (which he accomplished as rector of King's Chapel, accompanied by the Gentlemen of his parish on April 15, 1723), the thousands of bricks dumped at Scarlett's Wharf, the loads of lumber from York, the raising of the beams and their "turpentering," the ribbing and roofing, the double-sashing of the many-paned windows, the building of the altar and a place for the books and "cushings," and, last but not least, the plentiful supply of cooling beer for the workmen, — all the thousand and one details which mean so much to the architect checking up his blue prints are recorded in precise detail for twenty-one years, the time it actually took to complete Christ Church within and without.

But whence came the plans referred to in the specifications and estimates? If they were Wren's, one might hazard a guess that the versatile William Price might have been for something in the matter. Was not his father a Londoner? And may he not have been one of the parishioners of St. Andrew's whom Mr. French hints at? In any event we are not in doubt about the spire erected in 1740, for William Price's bill for making the drawings for it are on file. To be sure, in one of his "draughts" he topped it off with a giant cross, when in truth it was Deacon Shem Drowne, of Faneuil Hall "grasshopper" fame, who fashioned the 116 pound

banner, the flower pot and flowers, the mysterious "blew" ball and the graceful five-pointed star which, though somewhat battered as to floral ornaments, still crown the spire. Until there is expert technical investigation, we shall still wander on the paths of speculation.

In the great Cathedral of our faith in London, if you would see a monument to its creator you are told to *look around you*. In the architectural gem which is Christ Church, I ask you, too, to look around you and read these names on pews in the north aisle:

Thomas Tippin
1724

Thomas Bennett
1724

Housewrights? Carpenters and Joyners? Cabinetmakers? Yes, all that and more. They were the Master-Workmen of this church, who together wrought into conscious beauty, out of oak and maple and pine from the virgin forests of New England, this vaulted roof, these soaring columns, and panelled doors, that Holy Table, all to the glory of God and the upbuilding of His visible Church. Truly they builded better than they knew, and they built their own enduring monument.

The story ends on a sad note for St. Andrew-by-the-Wardrobe. The devastation around St. Paul's is enormous and specifically ends in tragedy for this lovely Wren church as the following correspondence shows.

Quotations from two London letters¹ tell us in detail what has happened. Gordon Robbins, writing in "Fleet Street Blitzkrieg Diary," says:

A little farther away on the other side of Printing House Square, another Wren church, held in affectionate esteem by journalists, was also destroyed. This was St. Andrew by the Wardrobe, to which the *Times* staff has repaired at intervals for special services.

Information furnished by Mr. Noel Jenkins adds a further note:

¹ I am indebted to the English novelist, Angela Thirkell, for these bits of information in a letter dated May 3, 1944.

For some time after it was burnt out its destruction was scarcely visible from the exterior, but now that the girders, etc., have been removed it shows clearly that what remains is just an empty shell.

Who will now come forward to rebuild some of the churches destroyed by the London blitz as did Wren after the great fire of 1666?

THE FIRST VESTRY

ALTHOUGH the long rectorate of Dr. Cutler in Christ Church began on the last Sunday in December, 1723, it was not until Easter Monday, April 6, 1724, that the parish was duly organized by the election of wardens and vestrymen. Between December and April the committee, which had been set up to raise funds to build the church, continued to carry on its affairs. It had plenty to do. There was work on the still unfinished church to be forwarded, especially on the brick tower and the half-finished interior. Slow-paying subscribers had to be prodded into paying—some even in England had made promises which had to be redeemed, for cash had to be provided to pay workmen and the rector's salary, which was only partly taken care of by the S. P. G.; and more pews, the great source of steady income, had to be sold and people found to buy them. It was a busy three months.

The first vestry book covering the years 1724 to 1802, a continuous vestry record of 78 years, begins as follows:

At a Meeting of a Congregation of Christ Church
in Boston on Easter
Monday the 6th of Aprill 1724

VOTED That there be chosen Two Church-Wardens and Eight Vestry-Men for this and the ensuing year And accordingly
VOTED

Thomas Graves Esq^r }
Anthony Blount } be Church Wardens

Henry Franklyn	John Corney	} Vestry-Men
Edward Watts	George Monk	
John Gibbs	North Ingham	
Gillam Phillips	Rob ^t Temple	

Thus settled proceeded to Business.

VOTED That the Contributions for y^e future be received by the Church Wardens & their Assistants by going to the Pews and Gallerys.

2^dly That Thomas Wells be appointed to Sett in the Gallerys and keep the boys in order that no Disturbance be in the time of Divine Service, and that Fifty two Shillings p^r annum be paid him out of the Contribution.

VOTED That Church Wardens & Vestry be allways chosen by a written vote.

The record of the birthday of the parish is interesting, not only for what it tells but for what it leaves untold. Where was it held? Who made up the "Congregation"? How were the names chosen? Did Dr. Cutler have any voice in the choosing? Not as much as he wished in the choice of wardens we may infer from a vestry vote of April 11th, 1726, which read:

VOTED: That it is convenient that the Doct^r should nominate one church warden & the congregation the other.

In this parish pew owners are "proprietors," having only a life tenure on the pew and the right to vote in election of wardens and vestrymen and a voice in important matters affecting the parish such as the choice of rectors. The latter arrangement held until 1939, when it was voted that the bishop of the diocese should always be the rector of Christ Church.

For details concerning the composition of this first vestry I have asked Charles Knowles Bolton, author and antiquarian, for a quarter of a century senior warden, to add to our very meager knowledge of the men who made up the first vestry, to show its democratic make-up and a little of what part they played in the life of Boston Town.

THE WARDENS

THOMAS GREAVES

Judge Thomas Greaves, first warden of Christ Church, Salem Street, Boston, who spelled his name thus although it was pronounced Graves, was born in Charlestown, Massachusetts, September 28, 1683. His father of the same name, a tutor at Harvard, a physician and magistrate, was the son of a rear admiral in the British Navy. The father died in 1697, leaving to his son a dwelling at Limehouse, England. Young Thomas was, as Mr. C. K. Shipton says in his admirable biography, "tainted by a love of the Book of Common Prayer." His playmate was Timothy Cutler, later rector of Christ Church.

Thomas entered Harvard in the class of 1703. At that time the names of students were arranged according to social standing and he stands fifth in a class of fourteen. At the head of the list was Spencer Phips, nephew of the Governor. He and Spencer engaged in a series of escapades of which window smashing was the least offensive. Fines imposed by the college cost him "almost as much as his study and tuition," and Phips's fines are the largest on record.

After graduation he took up medicine as a profession and early in his career had two distinguished patients, John Usher, son of a lieutenant governor of New Hampshire, and Tutor Flynt, a famous "character" at Harvard. He dosed Usher with "emetics, physics, cathartics, cream tart, aniseed, clover, rhubarb, raisins and rosemary," in spite of which John luckily survived. Flynt had a growth on one eye. Greaves's lotion nearly put it out and so affected the other eye that Flynt wisely abandoned his physician, and his eye recovered. Greaves was popular, however, and apprentices flocked to his door. When the famous Rev. Charles Wesley came to Boston in the autumn of 1736 he consulted Dr. Greaves about his "flux." The Doctor prescribed a "vomit" which helped him. Two

weeks later Wesley records: "I vomited, purged, bled, sweated and took laudanum." This drained him of the little strength he had left. But surprisingly three days later he was better, although not able to walk. It should be said, to the Doctor's credit, that he would accept no fee from Wesley for his attentions.

Greaves found time to manage one of the three Charlestown ferry boats, and since trained lawyers were looked upon with suspicion he, a doctor, was appointed to the Court of Common Pleas for Middlesex. In 1733 he was advanced to the Superior Court, and in 1738 went to the Supreme Court. Contemporaries praise his humanity and state that he was incorruptible. He had not "the wandering eye" nor "a light or careless gesture."

In 1722, when it was planned to build an Episcopal church at the North End of Boston, he and Anthony Blount became members of a committee to raise money. "His obstinate adherence to some superstitious concepts of the Common Prayer book," as Judge Sewall puts it, came to fruition at last. He had pew No. 28 on the south side of the center aisle, with Dr. Cutler's pew behind him and Edward Watts's diagonally in front. He served as senior warden 1724-25, and as a member of the vestry at various intervals between 1726 and 1739. He died June 19, 1747, and Dr. Cutler pronounced a eulogy. His first wife, Sybil Avery, died in 1721. His second, Ann Antram, widow of Edward Watts, whose back he must have looked upon in church for five years, he married in 1728. She died in 1737/8. His third wife, Phebe Penhallow, widow of Thomas Gross, whom he married a few months later, survived him.

ANTHONY BLOUNT

At the opening of the eighteenth century, Anthony Blount left his mother, Elizabeth, his sister Ann Hughes, and his nephews in Cork, Ireland, and came to Boston

to set himself up in business as a tallow-chandler. He was admitted an inhabitant of Boston July 27, 1702, and on November 19th married Jane, daughter of Savil Simpson, a warden of King's Chapel. Soon after the marriage he had a dwelling in Cross Street, not far from Christ Church, and later acquired a home in Salem Street. He was an inveterate office holder, warden of King's Chapel 1710-1712, and a vestryman 1709-11, 1714-24. Blount had charge of workmen making repairs to the chapel, and gave generously to its enlargement. In town affairs he served as constable, tything man, scavenger and hog-reeve between 1712 and 1718.

When the new church at the North End was proposed, he served on a committee to raise funds, the land on which to build the church being bought in his name and later deeded to Christ Church. In 1724 he became junior warden, and succeeded Judge Greaves as senior warden in 1726, living, however, only a few months in office. His pew was on the north side of the south aisle near the front.

When several prominent members of King's Chapel emigrated to Hopkinton, among them his wife's father, he acquired land there, near the Framingham border, but does not seem to have left Boston, although his wife's niece Anne lived there, the wife of Roger Dench.

Jeremiah Bumstead in his Diary records on October 2, 1726: "About 4 in y^e morning dyed Mr. Blount y^e Chandler." He was buried from Christ Church on October 5, 1726.

Anthony's "dear and beloved wife" Jane then married Stephen Arnold, and went to live in Salem Street. In a twelvemonth they agreed to separate "for the mutual peace, comfort and tranquility of the said Stephen and Jane." This agreement was signed October 11, 1729. And here this chronicle comes to an end.

Miss Albina Carrillo Blount of Los Angeles, Calif.

fornia, descendant of Anthony Blount, visited Christ Church in 1934 and a card signed by her was placed in the ball of the weather vane which was then down for repairs.

THE VESTRYMEN

HENRY FRANKLYN

Henry Franklyn, who became the first vestryman of Christ Church in 1724 and an officer of the Boston Episcopal Charitable Society which was founded the same day, was born June 24, 1692, the son of Henry, vintner, and Sarah (Johnson) Franklyn. Sarah was the granddaughter of Elias Maverick. The father kept a tavern, moved in 1704 to a new place of business, and in 1710 was refused a renewal of his license. Nevertheless he served on the vestry of King's Chapel 1706-12, and contributed generously to the support of the organ. He died in 1713, leaving a widow, Margaret.

Henry the son, Boston merchant in King Street, was active at King's Chapel, serving on the vestry 1717-24 and as senior warden 1718-21. At this time he contributed toward building galleries and a pulpit. He then went to Christ Church, where he joined the vestry and had the pew in the extreme southeast corner.

Jeremiah Bumstead in his Diary records on July 13, 1725, "Mr. Franklin y^e merchant dyed of a feaver aged about 30 years . . . one of the family of Dr. Franklin." He was buried two days later. Franklyn had married May 24, 1722, Hannah Cooper who later became the wife of Bartholomew Cheever, a mariner.

EDWARD WATTS

Edward Watts, innholder of Winnissimet, now Chelsea, was the son of an earlier Edward who had come from St. Botolph's, Aldgate, London, with his wife, Rebecca

Bellingham, and had died June 5, 1714. The inn passed to the widow Rebecca and on October 25, 1715, to the son Edward "alias Bellingham" Watts who was much engaged in public business. The younger Edward "renewed the bounds" between Boston and Charlestown in 1717 and again in 1722-23. In 1725 he asked the General Court for twenty-two shillings for horse hire in the service of the Province.

Watts served on the vestry of Christ Church in 1724-25, was junior warden in 1726 and senior warden in 1727.

Edward Watts married January 8, 1715/16, Anne Antram. The same year, William Antram of Boston gave to him and Anne 19/30 parts of three farms in Winnissimmet, the Ferry Farm of 220 acres, the farm in possession of John Canter, 160 acres, and a third of 300 acres in possession of Abraham Townsend; also his right and title in the Winnissimmet ferry. In September 1728, these lands were divided between Daniel Watts, Samuel Watts, and Thomas Greaves of Charlestown and Anne his wife. Anne Antram Watts became the wife of Judge Thomas Greaves after Watts died. He was buried from Christ Church on September 20th, 1727.

Edward Watts was a rich man. He had beautiful furniture, fine linen, pictures as well as books, much "plate," and many horses and cows. We can still see him as he walked the streets of Boston and Chelsea: a wig of stiff curls extending from his cap to his shoulders, a "ruffled shirt" partially covered by a lace cravat, silver buttons on his coat gleaming in the sun, a "silver hilted sword" at his hip, and a "silver headed Cain" in his hand. Behind him walked sedately his Negro man Prymus, and his Negro boy Jupiter. His Negro girls Phillis and Jenny were no doubt at home helping Mrs. Watts with the housework. There was also an Indian girl.

JOHN GIBBS

John Gibbs, painter, stainer, is well known to students of heraldry, although he was not closely connected with families of that name who were prominent in other occupations. He had a tavern "nigh Roxbury Gate" in 1709, but gave it up "to move into the town." He applied for a license to sell strong drink the same year and was refused "as there are enough in town already." He was admitted a citizen in 1719.

Gibbs contributed to the enlargement of King's Chapel in 1712 but was not a communicant at that time. However, he became a member of the vestry there the same year, and again in 1721-24. In those days coats of arms were put up in churches, and on gates to announce a death in the family. Gibbs painted a shield of Governor Burnet's arms in 1717 for which King's Chapel paid him £4-0-0. He then transferred his allegiance to the new church at the North End and became a member of the vestry in 1724, dying the next year. By his wife Mary, he had a son John who became even better known as an heraldic painter.

Jonathan Belcher, writing to his brother James in England in 1732, said: "about 30 years since came hither one John Gibbs, a house painter from [Cirencester, Gloucestershire] England. He dyed many years ago [1725], and has a son now living in this town, in good circumstances, and a sober young man."

The son John married, in 1730, Martha, daughter of the Rev. Timothy Cutler, rector of Christ Church, and was for many years an office holder at the church.

GILLAM PHILLIPS

Gillam Phillips, Boston bookseller, was born in Pudding Lane, now Devonshire Street, October 4, 1695, the son of Samuel and Hannah (Gillam) Phillips. In 1714 he joined the Artillery Company and two years

later was promoted a sergeant. He became interested in his father's business as a bookseller at about this time, and published in 1717 a little book by the Rev. Cotton Mather. Just what is meant by Judge Sewall in an entry in his diary for March 6, 1724/5, is not quite clear. He says that at the Council Board Colonel Townsend said the Council "was not in earnest to suppress Vice and therefore Gill Phillips was cleared." Gill was the abbreviation of Gillam.

"Gill" married August 6, 1725, Marie, sister of the famous Peter Faneuil, and soon took his brother Henry (just out of Harvard) into the business. He had recently received a large legacy on the death of his father in 1720.

Then came the tragedy which darkened his life. His brother Henry had been drinking wine and playing cards with Benjamin Woodbridge at the Royal Exchange Tavern on the evening of July 3, 1728. They fell to quarreling and adjourned to the high ground on the common near the great elm. There Henry, although wounded, stabbed his antagonist, and with Gillam's help escaped early the next morning to France where he died in 1730, leaving an estate over which there was a long contention in the courts.

Gillam with others erected a paper mill in Milton Lower Falls about 1728, the first in New England. As a paper maker, a bookseller, and an occasional publisher of books, he lived quietly and well in Boston until his death October 17, 1770. His wife Mary was executrix of his will. He served on the vestry of Christ Church in 1724-27, was junior warden in 1728 and senior warden the next year. His pew was near the chancel, diagonally opposite Mr. Franklyn. Now it is No. 30.

A portrait shows him with dark blue eyes, a powdered curly wig falling upon his shoulders, a light brown suit with wide cuffs and no collar on the coat, white ruffles at the wrists, and a black cocked hat in his hand.

CAPTAIN JOHN CORNEY

Captain Corney was perhaps a Frenchman, the name on the earlier records being spelled Curnay. In 1724 he had pew No. 7 in Christ Church, which was taken over in 1726 by Henry Laughton when he became a member of the vestry in place of Corney. The Captain was born about 1645, and on November 18, 1670, married Abigail Skillings of Gloucester, who died February 15, 1721/2, at the age of 70. He died May 3rd or 4th, 1725, aged 80, having been for one year in office.

After living for several years in Falmouth, Maine, he returned to Gloucester and then attended King's Chapel, Boston, contributing £5-0-0 in 1711 to the enlargement of the Chapel. Two years later he gave a small sum toward the upkeep of the organ there. It was probably his nephew John who was associated with Christ Church in later years and was buried from there in 1764.

Corney had four children recorded in Gloucester before he came to Boston where he is found in Bennett Street in 1710.

GEORGE MONK

George Monk, Boston tailor, was born November 7, 1683. His father of the same name, innholder and wine seller, came from Navestock, near Rumford, County Essex, to Boston and took the oath of allegiance in 1678. He became the jovial host of the *Blue Anchor Tavern*. Judge Sewall occasionally had a glass of wine with him but did not like his fritters. Twice he was up in court and the jury found for him. He died September 7, 1698. Shenstone, who lived a few years later, wrote:

Whoe'er has travelled life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
The warmest welcome at an inn.

John Dunton, a traveler who visited Boston in 1686, had the same view of the *Blue Anchor*.

George the tailor, son of George and Lucy Monk, was an active man, constable, clerk of the market, scavenger, and a speculator in lands "at the Eastward." In 1735 George went to see his property at North Yarmouth, Maine, and ran over to Fort Frederick, Pemaquid; there he broke his leg. It would seem not to have been his fault because Captain Woodside, the commander, gave him £31-15-0. Later Woodside tried to collect this sum from the Massachusetts General Court but his request was refused.

George Monk married in Boston, September 4, 1712, Elizabeth Howard. He was a member of the first vestry of Christ Church in 1724, and continued in office¹ with the exception of one year up to the time of his death. He served also as junior warden in 1729 and as senior warden the next year. He was buried from Christ Church September 30, 1740.

NORTH INGHAM

The date and place of birth of North Ingham is not known, but he married in Boston August 5, 1720, Abigail, widow of John Badely, and had three daughters recorded there, Abigail, Mehitable and Susanna. The last one was born in 1726. Abigail's sister Mehitable had married during the previous year Thomas Selby, an active member of King's Chapel.

During the first year of his marriage, Ingham was a constable, and attended King's Chapel but served as a member of the Christ Church vestry in 1724-25. He contributed £10 to the building fund of Christ Church and bought a pew in 1724 which was sold in 1728 for £30.

Although called an "instrument maker," he was always

¹ Longest service of anyone on the first vestry.

a speculator in real estate. In 1723 he and his brother-in-law, Thomas Selby, acquired part of the lands of Ingham's mother-in-law at Pulling Point and Snake Island. In 1727 he purchased a saw mill in Dorchester. Three years later, he and others acquired "flatts down to low water mark" at the westerly end of Boston. Ingham joined six other well-known Boston men in 1731 to mine copper at Simsbury, Connecticut. This was against the laws of Great Britain and the work had to be carried on in secret. In 1735, a group of men calling themselves "North Ingham and Company" obtained from the Province five hundred acres of land south of Oxford, divided the property into farms and sold it. He represented the interests of Adam Winthrop of Boston and others in the "Golden Parlor" mines and was living in Wallingford as late as 1740. The "Parlor" however proved to contain no gold and very little copper.

In 1734 North Ingham sold his house and land on Hull Street to Benjamin Babbidge. He was co-signer with Thomas Ives in a letter to the Bishop of London in 1729, they two being the wardens of the Church of England in Wallingford, which shows that he kept up his church affiliations even after selling his pew in Christ Church in 1728.

CAPTAIN ROBERT TEMPLE

Captain Robert Temple, colonizer in Maine, arrived from the North of Ireland with his family and servants to settle in Boston in 1717. Temple became interested in the Kennebec River region and agreed to transport settlers from Ireland. He engaged two large ships in 1718 and chartered three more the next year. These ships landed Scotch-Irish immigrants at Merry Meeting Bay and returned to Ireland with staves. The business was so successful that Thomas Lechmere, agent for John Winthrop (not the governor), said: "These confounded

Irish will eat us all up." Temple was shrewd and tried to work off a rascally miller on Winthrop, who had a mill at New London in Connecticut. When Temple was criticised, Lechmere remarked philosophically: "No man who has fish to sell will say it stinks."

Temple eventually came into possession of the famous Ten Hills Farm between Charlestown and Medford. He also had a house "at the chaps of the Bay" on the Kennebec, which was burned in 1722. He was a gallant soldier, leading the settlers in defense of the colony during Indian raids. He served on the vestry of Christ Church, Boston, from 1724 to 1743, junior warden in 1741, and senior warden in 1742. His pew was near the front on the north side of the centre aisle. The next year he and John Hammock started a subscription list for the purchase of the bells in the steeple, and this action is recorded on the sixth bell.

On August 11, 1721, Captain Temple married Mehitable, daughter of John Nelson, a prominent merchant of Boston, who had served on the vestry of King's Chapel from 1700 to 1719. Nelson went to Christ Church, where his death and that of his wife are recorded. Captain Robert's son, Robert Temple, who in 1755 was "an inhabitant of Kennebec River," was on the vestry from 1759 to 1775, when as a Loyalist he left New England. A son, Sir John, was also well known.

Captain Temple died in April 1754, and was buried in his tomb under Christ Church on April 17th. In his long will, he leaves to his wife Mehitable the famous Ten Hills Farm and the use of his three Negroes, Barndon, Kerry and Mallow, the rents from his mills in Charlestown and his farm in Chelsea. To his son John he left the farm in Worcester, and either the one on Damariscotta River or the one on Pemaquid River, as well as his Negroes, Dutcher, Jumbo and Limerick. To his son William he gave his farm at Woburn, his Negro Jack,

and lands on Kennebec River. He mentions his son Thomas in Jamaica, and his five daughters. The next two "items" read:

"I give to the Rev. D. D. Cutler my Beloved Minister £10 as a token of my great value and esteem for him."

"I give to the Poor of Christ Church in Boston £20 to be paid to the minister and church wardens of s^d church on the Easter next following my funeral for the use of sd Poor."

Temple gave a like sum to the "ten poorest widows in Charlestown." The will shows Temple to have been an enterprising business man, a loyal churchman and a humane citizen.

These glimpses by Mr. Bolton into the lives of ten early Bostonians reveal a cross section of life in Boston in the early years of the 18th century. Whether chance or premeditation governed the selection of this first vestry, a glance at the various trades and occupations of its members and their social background throws a spotlight on the budding democracy which, a half century later, was to burst into full flower in this very corner of Boston.

What a world apparently separated the two wardens — Thomas Greaves, college graduate, physician and judge, and Anthony Blount, soap and candle maker, scavenger and hogreeve. The levelling which followed in the next one hundred years can be traced to the melting pot of 1724.

Annual elections of wardens and vestrymen were held on Easter Monday, when the junior warden usually advanced to the post of senior warden, the vestrymen usually coming up for re-election or, in case of death or other reasons, new names were added to fill vacancies. Thomas Greaves, to give the new vestry a start, served two years as senior warden, but remained on the vestry

at various intervals until his death. Anthony Blount became senior warden in 1726, dying in the autumn, and until Easter Monday, 1727, there was but one warden, Edward Watts. Not until 1732 was there any change in the regular procedure, then William Price held the office of senior warden for three successive years and one of the first vestrymen, George Monk, served in one capacity or another, with the exception of one year, from 1724 until his death in 1740, a record of sixteen years of almost continuous service.

Following the custom of the day, vestry meetings were usually held at one of the numerous inns or taverns in which the town abounded, especially in the North End. Sometimes the proprietor was a vestryman or parishioner and just to read the names of these social resorts brings a flavor of good living into this story, for here congregated sea captains and merchants, gay blades, young men about town, or sober business men not averse to a little good cheer while discussing weighty affairs. Mr. William Patten, who was vestryman in 1726, was host at *Y^e Sign of the Golden Ball near the Dock* and here many vestry meetings were held in the first ten years.

At the *Bunch of Grapes*, where in 1733 Trinity Church was organized, Edward Lutwych, a vestryman and proprietor of Christ Church, entertained the vestry in 1738; and the jovial Luke Vardy of King's Chapel parish was often the host at the *Royal Exchange*.

In 1728 interest in attendance on meetings seems to have lagged, for on June 4, 1728, it was

VOTED That by unanimous Consent Whenever the business of Christ Church Shall require the meeting of the Church Wardens & Vestry and they be reasonably warn'd That each Church Warden that doth not appear at the place appointed within two hours after the time limited for meeting Shall pay thirty Shillings for each Default And Each Vestry Man so absent for each Default Shall pay Twenty Shillings; which Fines Shall be for the imediate benefitt of y^e Said Company: Unless detain'd

by Sickness or being out of Town the Day before or any other Extraordinary reason to be allow'd by every Member of the said Company.

This was modified the next November to a five shilling fine if they were over an hour late. Vestryman George Monk had his fine remitted in that year because he was absent "by reason he was a bearer at a Funeral."

Then, perhaps when prices were soaring or the punch was not to their taste, the vestry voted April 20, 1748:

That for y^e Future the Vestry Meet In y^e Church Vestry Rooms & y^t there be a Dozen of Cheers provided for y^e Seats to be paid out of the Church Stock.

But the lure of good cheer again caught up with the vestry and they returned to the *Bunch of Grapes* now run by Samuel Wetherhead and extolled "as the best punch house in Boston."

The story of the first vestry of Christ Church would not be complete without reference to the organization on the same day, April 6, 1724, of the Boston Episcopal Charitable Society, formed to provide assistance to the poor and needy of the Church of England parishioners in the town of Boston. All sorts and conditions of men joined the Society, among them fifteen of those who had bought pews in Christ Church in 1723, including every member of the first vestry except North Ingham.

The full story of the Boston Episcopal Charitable Society has been told elsewhere in this volume.

THE VERSATILE MR. PRICE

AMONG the gallant band of Churchmen who assisted at the ceremony of laying the first stone of Christ Church, Salem Street, Boston, on April 15, 1723, one William Price was destined to play a unique role.

In his sympathetic study¹ Mr. William Vail Kellen calls him a "Colonial Philanthropist," a title borne out by the records of Christ Church. From his first subscription to its building fund in 1722, down to 1744 when the bells were hung in the tower, nothing which concerned the building or adornment of the new church was undertaken without his advice and supervision. His purse was as open as his labors were varied, for he gave not only of his substance but of his time and talents. In the ranks of the great army of Episcopal laymen who have made the Church the supreme concern of their life, he towers high in his generation.

William Price and Timothy Cutler, both born in the same year, 1684, began their long association in Christ Church in 1723, Dr. Cutler as rector and William Price, successively, as vestryman, and junior and senior warden. Dr. Cutler's sojourn in England at the time of his ordination and Price's recurring visits to the land of his birth, served to cement their bond of common interests for twenty-one years until, Christ Church having grown up, William Price transferred to Trinity Church, though retaining to the end of his life a pew in all three Episcopal churches in Boston.

At the King's Head and Looking-Glass over against the Town House, William Price, often referred to as

¹ *Trinity Life*, Trinity, 1937.

a "pictermaker," kept a book shop where he sold maps, prints and other articles of domestic use, many of them purchased in London. In conjunction with William Burgis, a view of the Town of Boston was published in 1723 which was a notable contribution to the history of the early topography of Boston. Curiously enough, the view of Christ Church, evidently contributed by William Price from one of his many "draughts," shows a steeple surmounted by a cross. The cross was replaced, when the steeple was built in 1740, by Shem Drowne's weather vane.

In addition to other accomplishments, Price was frequently engaged in work for the town, as we learn from the bill in the files of the Bostonian Society. An example of versatility on his part is shown in the quaint wording of the bill which follows:

1740 The Province of y^e Massachusetts Bay to W^m Price Dr

December 10, to unpacking y^e pictures of King William and
Queen Mary & fixing them up in y^e Council
Chamber & hooks and Nails £ 2—10

18, to taking down & fixing up y^e 4 large
pictures in y^e Council Chamber &c at 20/ 4—00
to mending y^e frame & Gilding & Cleans-
ing y^e picture of Princess Sophia 2—00

1741

June 20, to Cleansing y^e frames & 4 Royall pictures
&c in the Council Chamber at 60/ 12—00

to Ditto y^e Kings Arms 1—00

July 15, to Cleansing y^e pictures of y^e King
& Queen in y^e House of Representatives
& new Lacquering y^e frames &c 3—00

30, to painting a large map of y^e Boundary lines
on Cloth 1—10

August 25, to a large looking Glass for y ^e Lobby delivered Mr. Cotton	1—00
	<hr/> £27—00

Boston March 12: 1741/2
Errors Excepted

William Price	May 20, 1742
Sworn Exam & Allowed	
N Tenor	£6—5
J J	

Unfortunately the destruction by fire of the interior of the old Town House in 1747 deprived following generations of the sight of the restored pictures of King William, Queen Mary and Princess Sophia.

To the student of Christ Church history, Price's two outstanding contributions,—the installation of the first organ and his services as organist and the building of the first spire, which he designed,—stand as signal examples of the versatility of an eighteenth century Churchman.

The story of the first organ and the building of the spire will be found in other chapters.

William Price's work in Christ Church was drawing to a close. He died May 30th, 1771, and by the terms of his will desired to be buried in his tomb in Trinity Church.

Remembered largely in the Diocese as founder of the Price Lectures, this story will best be told in Mr. Kellen's summary of this controversial affair.

FROM THE NOTES OF WILLIAM VAIL KELLEN
INCLUDING EXCERPTS FROM THE WILL OF WILLIAM PRICE

First, he took ample care of his family. He made his wife, executrix, urging her to care for his nieces, as they together had done in his lifetime. He gave his wife all his personal property outright, subject only to trifling payments. Further, he gave his wife and nieces life tenancies successively in the brick mansion and its appurtenances; he gave them also sittings in the pew in

Trinity Church, as long as they should choose to occupy it and pay the assessments. Upon the death of the last surviving life tenant, the estate was to go to the Rector and Wardens of King's Chapel and their successors as such, to be formally accepted by them in terms precisely set forth, and to be held "in trust forever," failing which acceptance, the estate was to go to Trinity Church on a like trust. The rental value of the estate was £20 a year.

The will of William Price contained a provision for setting up an Annual Course of Lenten Sermons in King's Chapel by the Minister and his assistant and the ministers of Christ Church and Trinity Church and their assistants. The first Sermon was to be preached in King's Chapel on the first Ash Wednesday after the testator's nieces' life tenancies in the estate had ceased, and the last sermon was to be preached on the Good Friday following. The sermons, eight in all on definite subjects, the services so arranged that each minister would preach on the eight different subjects so listed in such rotation "as that each of them should preach on the eight different subjects within four years." Each preacher was to be paid forty shillings for each sermon out of an appropriation of £16 to be made by King's Chapel out of the funds of the estate. If any preacher refused to officiate or was prevented from preaching "some other member of the Church of England was to officiate."

To show the minute care taken by the testator as regards these sermons, it will be necessary only to set out the programme of the testator for the first one in King's Chapel:

"First sermon on Ash Wednesday (the service to begin about three o'clock in the afternoon) upon the duty, usefulness and propriety of fasting and abstinence or upon Repentance or Faith or Hope or Charity or Christian Morality."

This programme as well as those for the remaining sermons was to remain invariable in all the years to come. But William Price failed to allow for the prejudice of the early settlers against religious meetings on week-days and would not turn out on those days. The clergy not enjoying preaching to empty pews shared this feeling with the laity. As the time approached for the first Price Lecture another obstacle barred initiating this famous course of sermons. King's Chapel was now an independent church with a liturgy of its own. Dr. Freeman, its minister, due to preach the first sermon, let it be known that he would not, and could not,

conscientiously, take part in a service conducted according to the form of worship of another church, nor could he even listen to prayers countenancing doctrines which he did not believe in.

The terms including dates and attendance of clergy of the three churches concerned were according to the terms of the will "unalterable and perpetual." Owing to the defection of King's Chapel, which had become an independent church, the first lectures were not held until 1814. There followed the controversy regarding the ownership of the real estate left by William Price. After long litigation and dispute, the matter was amicably adjusted, with Trinity Church practically the gainer. The Price Lectures and the income from the Price Fund have continued to the present time.

One of the lessons to be learned from this will is the objection to making hard and fast rules which in later years produce almost insurmountable obstacles to fulfillment; but the work of William Price, the philanthropist, nevertheless will always remain as a symbol of churchmanship in those churches to which he gave so much.

The organ is gone, replaced by a better one. The spire, by an Act of God, fell to earth, but the marvelously preserved records of Christ Church will forever keep green the memory of William Price and serve as the monument of a true lover of the Church. A simple tablet to his memory may be found in King's Chapel. The one in Trinity Church, recently erected and portraying so well the character of this Churchman, may well take the place of an eulogy:

IN MEMORY OF
WILLIAM PRICE

Born in England in 1684

Came to Massachusetts in

Young Manhood

Book and Print Seller on

Cornhill

Business Associate of

Paul Revere

Anglican Churchman in

Puritan Boston

Benefactor and Member

of King's Chapel and

of Christ Church

Contributor to the First

Trinity Building Fund

Vestryman — Trinity Church —

1744 — 1751

Junior Warden 1745 — 1750

Founder of the Price Lectures

and Creator of the Price

Fund

Died in 1771

THE BRANCHES

OVER the broad center aisle of Christ Church hang two graceful brass chandeliers of ancient make and pattern. When and whence they came has been a matter of much speculation and many misstatements, beginning with Dr. Eaton's reference in his *Historical Account of Christ Church* published in 1824, in which he states that in 1758 they came on "a French prize ship brought here by Captain Grushea (Gruchy) of Jersey. In this ship were two brass and two glass chandeliers which Captain Grushea generously presented to the church. The two brass ones only remain." Coming from such an authority, this statement was long unquestioned, being the first published record concerning them.

That they were a gift of some parishioner or friend of the parish seemed obvious as in the carefully kept invoices and parish expenses there is no mention of payment, but there are early references to their use. Another pair of almost identical size and form hang in Trinity Church, Newport, Rhode Island, on one of which is engraved *Thomas Drew Exon. 1728*. So far as we know, those in Christ Church bear no name or date. As these chandeliers antedate all other possessions of the church now extant and represent the largest individual lay gift on the list of benefactors, it seemed worth while to make a determined effort to find the name of the generous donor of two centuries ago.

Fortunately there was an ancient custom in Christ Church which required retiring wardens to hand over to their successors a list of all "utencils," that is possessions, which they as wardens held in trust for the parish. The wardens' list of April 7, 1735, contains the first of these records of the "branches"; but that they were in use

almost from the beginning, certain entries with precise dates enable us to fix the time of their installation more than a decade earlier.

The specific entries to which I refer are as follows:

June 15, 1724	To porteridge to carry Candlesticks	£ — — 1 sh
October 1724	For the Fret work round y ^e Branches Robert Kenton was paid	2 — —
Nov. 21, 1724	For putting in Collers and preparation for the Branches Tippin & Bennett were paid	3 — 6
Jany 6, 1724-5	For hanging the Sconces Tippin & Bennett were paid	1 — —

They were in place probably for Epiphany 1725. Whether they were put up temporarily or whether William Ivers did not render his bill at the time, on May 1, 1725, Anthony Blount, the warden, paid him "For rope for hanging the Branches at Christ Church, the sum of fourty shillings in full £2." Had I not seen the Trinity Church, Newport, Rhode Island, chandeliers which still hang by ropes, this item might have puzzled me. In Christ Church, a gay note of color was added by John Gibbs the painter, when the ropes were painted four times over, "Prussian blew."

Then begins in the records the almost ritualistic observance of the annual "cleaning the branches." The first bill is dated December 24, 1725, a charge of two pounds paid to Stephen Pearkes (pronounced and sometimes spelled Perks); that is, one pound each, showing that the candle grease accumulations were removed for the Christmas of 1725. Each chandelier has twelve candlesticks in two rows, six in each circle around two globes or balls of different size, the upper ball surmounted by a dove with outstretched wings. The dove, a charming finish, is absent from the Newport fixtures; but there the mellow

tone of old brass is kept, making it possible to read the engraving while preserving the original appearance. Unfortunately, those in Christ Church received a heavy coating of bronze paint when extended repairs were made in 1884; and if there is any engraving, it is covered by the ugly bronze coat. That the branches were considered of sufficient importance to receive regular and proper attention to keep them beautiful, is evidenced by payments for cleaning which continued for more than a century and a half until the unfortunate "improvement" of bronzing spoiled them in the eyes of both antiquarian and artist.

The use of ropes for hanging the branches was continued for some years, as frequent bills for repairing and painting them denote, which may mean that they served the utilitarian purpose of raising or lowering the fixtures for lighting. In November 1730, John Gibbs painted them for the last time "three times over" at a cost of £2:10 and £1:10 for gilding 4 balls. A bill of two pounds rendered November 2, 1732, by John Brocas, Jr., for "work Done at Christ Church towards finishing the Irons for the Branches," fixes the date of the new method of suspension. The rods are extremely graceful in design and we wonder how much John Gibbs added to their beauty when, just before Christmas 1732, he rendered his bill for two pounds, fifteen shillings, "for painting y^e Irons prussian Blew and picking in Vermilion." Twenty-one books of gold are included in this bill, use not specified. In March 1735, Edward Lack, at a cost of three pounds, ten shillings, was paid "for altrin and fitting the Branch Irons."

No information as to the donor coming to light, one thing remained. We might weigh one chandelier and, with the current price of brass around 1724, determine the value of the metal as a check on some entries for "brasses" delivered at various times to the church. One

day I asked Mr. Keith, the genial custodian of our treasures, if this might be done. He replied, "Oh yes, they don't weigh much," so light and airy do they seem. When one tipped the scales at ninety-nine pounds, it was an easy matter to determine the cost of the metal, as brass in 1724 was selling at two shillings, six pence, the pound. I find in my notes that day, "Cost of brass in the Branches, approximately twenty-five pounds sterling." There the matter rested for two years.

Among the more than fifty thousand sightseers who yearly visit Christ Church, there appeared one day in 1938 the Reverend Philip Kirstead, fresh from research work at the London office of the *Society for the Propagation of the Gospel in Foreign Parts*. His casual remark that he remembered seeing a reference to some "candlesticks" in the Cutler papers there, resulted in his courteously supplying the name of Dr. John W. Lydekker, archivist, who had assisted him in his researches.

Rectors of missions under the S. P. G. rendered more or less regular reports to the Society, and in 1727 Dr. Cutler dispatched to London.

A List of the Subscribers and of their Subscriptions toward
the Building of Christ Church in Boston.

Through the courtesy of Dr. Lydekker, a photostat received from London reveals as a contributor

Mr. William Maxwell	£ 45.
and two large brass branching	
Candlesticks valued each	
at £25 sterling	100. ¹

This settles once and for all the date and donor of the branches. It explains the charge of one shilling for porteridge which seemed inadequate for some two hundred pounds of brass, but compares favorably with the two shillings, four pence for the same service on the King's

¹ Showing the difference in the value of Province money and sterling.

Gift of Communion Silver which included heavy books and linens. It brings to light the name of one long forgotten in our annals to whom credit is due and leads to the next question.

Who, then, was this William Maxwell, known only as one of a long list of benefactors and never mentioned in the church records as donor of a priceless possession of the church?

From the annals of King's Chapel and the records of Christ Church, from vital statistics of Boston and of the New Brick Church, I have gleaned the following meager facts which it is hoped may be supplemented later.

In 1718, King's Chapel asked for a subscription from "well-disposed" persons for funds to build a gallery, a new pulpit, and to pave the street in front of the chapel. In the list of subscribers, "Capt. Maxwell and Watts" are set down for a joint contribution of ten pounds. When in 1722 money was being raised to build a second Episcopal church in Boston, William Maxwell contributed forty-five pounds (note that the archives of the church made no mention of his contribution of the branches). Some time during the building of the church, he loaned the committee ten pounds to buy lumber, the loan being listed as "unpaid" on November 24, 1724.

That same year, Captain Maxwell purchased of Adam Winthrop, for seven hundred fifteen pounds, a large house with ample grounds on the east side of Salem Street nearly opposite Cooper Street. This dwelling, one of the oldest in Boston, was still standing in 1900, a swarming three-tenement house, but the garden in the rear had disappeared. By the purchase of a pew (No. 29), he became a proprietor of Christ Church, and at the Easter Monday meeting of vestry and proprietors on March 29, 1725, he was elected to the vestry. He served one year as vestryman, and during this time his loan of the previous year was settled on August 26, 1725,

when William Maxwell receipted to Anthony Blount, warden, for "nineteen pounds in full for boards sent him in December last of the Use of the Church of England."

William Maxwell and Lydia Shute were married by the Reverend Dr. Cotton Mather on August 23, 1717. Of this marriage, six children were born, of whom the Christ Church records mention but three, — the baptism on May 24, 1724, of a son William, and March 19, 1726, of another son, James,¹ both recorded by Dr. Cutler. Then something happened to disturb the relations of the family to Christ Church. On March 2, 1728/9, Lydia Maxwell was admitted to membership in the New Brick (Congregational) Church where a daughter, Mary, born March 11, 1728/9, was baptized on March 16, and another daughter Elizabeth, born October 20, 1731, was baptized on October 24, 1731, by the Reverend Mr. Welsted, both as children of William and Lydia Maxwell (Baptismal Records, New Brick Church). The births of a daughter, Lydia, July 6, 1721, and a son, George, May 1, 1725, are recorded in Boston Vital Statistics. I have found no further record of George who may have died at birth. Dr. Cutler, however, on July 9, 1737, enters under burials, "a daughter to William and Lydia Maxwell," presumably the Lydia mentioned above, as the marriages of the other daughters are of record.

Two significant entries in the Christ Church records add to the mystery surrounding the family. On February 9, 1738/9, Captain Nathaniel Showers (name sometimes phonetically spelled Shoars) bought for fifty pounds "the pew formerly belonging to Capt. William Maxwell." The next day, February 10, 1738/9, the Wardens' Receipt Book records the last appearance of the Maxwell name in our annals.

¹ Burial — James son to William & Lydia Maxwell aged 2 yrs. and 6 mos. July 5, 1729.

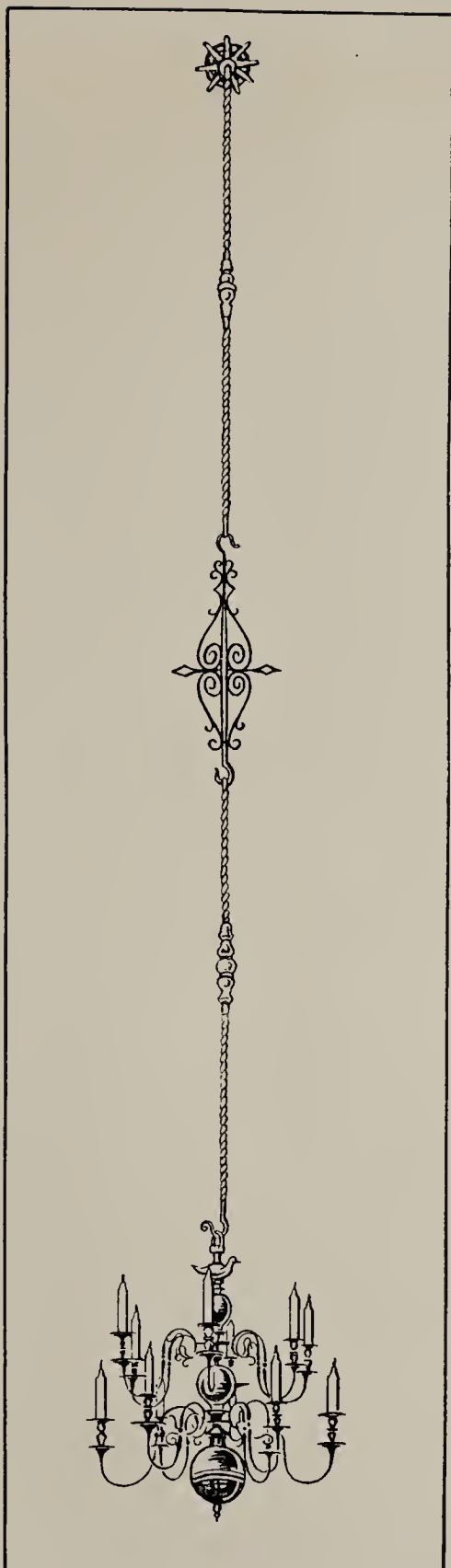
Feb'y 10, 1738/9 Received of Edw Lutwyche Warden of Christ Church Thirty pounds In full for a pew belonging to my husband Capt. W^m Maxwell and when the title is found do promise to deliver up the same to the s^d Lutwyche or his successor.

Lydia Maxwell.

With this receipt, the Maxwell name disappears from Christ Church records. Through the courtesy of the historian of the Second Church of Boston (the New Brick), a thorough search was made for any further reference to the Maxwell family and none was found.

The will of a William Maxwell, dated January 3, 1774, does not name wife "Lydia" but bequeaths the residue of the estate to his wife "Rosanna." The search now becomes a genealogical matter not pertinent to the history of the brass chandeliers.

It is my earnest hope, as historian of the parish familiar with the records, that at no late date these chandeliers may be restored to their original appearance. I feel it is possible that, should the bronzing be removed, the name of the maker and possibly of the donor might appear. Some time during the 1912 restoration, the chandeliers were sent to a firm to be cleaned and the firm refused to remove what they called "the patina of time." The bill for the bronzing in 1884 is sufficient proof that the dead, dull appearance of these beautiful chandeliers is modern. This opinion has been confirmed by the architects of the restoration.



THE BRANCHES

One of the chandeliers, called "branches,"
given by Captain William Maxwell in 1724.
Wax candles are still used for lighting.

This drawing by Helen D. Foster made especially
for this book



SEAL OF THE BOSTON EPISCOPAL CHARITABLE
SOCIETY

*Drawn by Ethel S. Bolton from a wax impression.
Revised by Ethel M. Roberts from a study of the
original seal.*

BOSTON EPISCOPAL CHARITABLE SOCIETY

EASTER Monday, April 6, 1724, was a red-letter day in the calendar of the Episcopal Church in Boston, for it was the birthday of two Church organizations now well into their third century of continuous service—the Boston Episcopal Charitable Society and the vestry of Christ Church, Boston.

It was not just a coincidence that these two events happened on the same day, for a group of Church of England sympathizers had been laboring long months to establish a second Episcopal church in Boston. The funds they had raised had sent a candidate to England for Holy Orders and built a church open for service in December, 1723; now they were about to reap the reward of their labors by electing the first wardens and vestry of the new church, thus making it a duly organized parish. This business concluded, these zealous Churchmen, practical philanthropists as well as men of wide vision, turned their attention to the pressing needs of some of their fellow citizens, members of the Church of England who had seen better days, by organizing the Boston Episcopal Charitable Society.

The prime mover in this enterprise was the belligerent John Checkley,¹ whose shop, the *Crown and Blue Gate*, was the rendezvous of loyal Churchmen. Writing to Dr. Bennet in London on June 15, 1725, he says: "In a short time I propose to send you an account of the charitable Society of the Church of England . . . the laying of the foundation of . . . which, (thanks to my good God) I am the happy tho' unworthy Instrument."

¹ *John Checkley*, by Edmund F. Slafter (2 vols). Boston, 1897.

There were 83 charter members contributing to form a fund on which to base their charities. By 1783, the fixed charge for admission to the Society was \$5 and \$5 annual membership, except for the clergy who paid no admission fee. By 1866, there was no admission fee and the annual dues were \$10, and a life membership was increased from \$50 to \$100. At the 200th anniversary of the Society in 1924, the membership fee was increased to \$15 and the life membership to \$250, the present rate. Up to 1860, there had been 732 members. In 1724, when the Society was organized, Boston consisted of a town of 15,000 inhabitants and two Episcopal churches, one less than four months old. Subscribers were not limited, apparently, to members of the Church of England nor to residents in Boston.

The actual place of meeting on April 6, 1724, is not known; but let me quote from the Historical Address of Bishop Lawrence on the 200th anniversary of the Society:

On Easter Monday, 1731, began, true to the habit of Englishmen accustomed to the dinners of charitable and other guilds in London, the series of annual dinners, which was broken only in the year of the Great Fire and during the War of the Revolution. Their first dinner, which was doubtless attended by the members in the full dress of periwigs, blue coats, brass buttons, white stockings and buckled shoes, was held in the "Orange Tree Inn near the head of Hanover Street."

The sidelight thrown on this place of meeting comes to us from the Memoir by the Rev. Isaac Boyle, D.D., who, writing in 1840, tells us that they wanted to go to the fashionable *Royal Exchange Tavern* but could not stand the high charges and so went to the less expensive *Orange Tree Inn*, kept by Mrs. Wardell.

The use of the funds collected by the Society is stated as follows in Article I of the By-Laws, and still continues in force:

The aid of this institution shall be granted only for the relief of persons who are or have been members of the Society, and their families, the widows and minor children of persons who at the time of their decease shall have been ministers of an Episcopal Church within this Commonwealth, and of persons who belong to the Protestant Episcopal Church, and are or shall have been inhabitants of the City of Boston. . . .

In 1793, applicants for aid must "have attended divine service at one of the Episcopal Churches at least two years."

Again we turn to the Christ Church records and find that on two occasions, at least, the Society loaned money to Christ Church, in 1740 and 1749. The first loan was at the rate of 6 per cent instead of the 10 per cent being paid elsewhere. Loans to churches were in force as late as 1798 and perhaps into the 19th century.

In 1784, the Society was incorporated and adopted a seal and a motto. One impression from the seal has been found in the Diocesan Library in a copy of the Constitution and By-Laws always presented to a new member. It is described by Dr. Boyle as "an indigent and wounded man, and a person, representing the Good Samaritan, pouring wine and oil into his wounds, with the motto *Dare quam accipere.*"

At the annual meeting that year (1784), the sermon was delivered at Trinity Church by the Rev. Samuel Parker, D.D., who was elected president of the Society and served four years. Unfortunately, Governor Hancock was unable to attend, but in 1786 the annual dinner was attended by Governor Bowdoin; Lieutenant Governor Cushing; the Consuls of France and of Holland; the Rev. Nathaniel Fisher of Salem who preached the sermon; and Mr. Montague, later rector of Christ Church. Again, in 1788, the sermon was delivered at Trinity by Bishop Seabury, the company afterwards dining at the *American Coffee House*.

The annual dinners were great social affairs and in-

cluded consuls of various countries resident in Boston and a sermon by some noted preacher whose fee of \$15 was generally turned back to the Society.

One notable dinner was that held in Boston in 1874 on the 150th anniversary of the Society. The preacher was Bishop Clark of Rhode Island, one-time rector of Grace Church,¹ Boston, who delivered the sermon in King's Chapel.

It was a most democratic Society covering a wide range of social conditions. The first treasurer was John Jekyll, Esq., Collector of His Majesty's Customs for the Port of Boston. There were shop keepers, artisans, and such distinguished Bostonians as three Colonial governors; Peter Faneuil; Samuel Grainger, the noted schoolmaster; Thomas Tippin and Thomas Bennett, carpenters, builders of Christ Church; Powers Marriott, the wig maker; Luke Vardy, innkeeper; the wealthy merchant, William Price; Robert Temple, Esq., the promoter of the North of Ireland emigration; and, in the 19th century, Joseph W. Revere and Shubel Bell, humanitarian and deputy sheriff of Suffolk County.

Bishop Lawrence writes that in 1881 he was present "at a great dinner of the Society, whereat eloquent speeches were made by Bishop Clark of Rhode Island, the Rev. Drs. John Cotton Smith of New York and Phillips Brooks of Trinity Church, Boston." It was a far cry from the *Orange Tree Inn* at the North End to the Hotel Vendome, which stands supported on piles in the center of what was, until sixty years ago, a broad basin of water, the Back Bay. We wonder if the quiet work of the Society in the last twenty years has prevented us from hearing about any social gatherings such as those described by Bishop Lawrence.

There are now, in Metropolitan Boston, 34 Episco-

¹ Grace Church, Temple Street, now the First Methodist Episcopal Church.

pal churches. Barring the twelve missions, this leaves 22 parishes where one might reasonably hope that at least one more person in each, knowing of the beneficent work of this Society, might be interested to become a member, either annual or life. If this great Society could carry on for 220 years through five devastating wars, surely many might think favorably of membership in the Boston Episcopal Charitable Society to aid "the widow and the orphan, the sick, the aged and infirm, and those who, having once enjoyed the good things of life, were afterwards left to struggle with the evils of poverty." Bishop Clark's plea, that the good work which has for so many years been carried on through the agency of this Society should not be allowed to flag, has equal force today. Perhaps the following excerpt from a letter by one of the Society's officers will bring to the attention of many, a worthy addition to their charities:

"The membership is still restricted to one hundred, but at the present moment we need new members of both kinds badly. Our beneficiaries number forty and we have a number on our waiting list who must stay there until we have more funds. We have always tried not to broadcast the work of the Society from the house tops or advertise it in any papers, but again let me say that what we need mostly is an increase in the number of our members."

THE CHRIST CHURCH CLOCKS

THE AVERY-BENNETT CLOCK

EXCEPT for the purchase of some communion vessels, there was no expenditure by the parish for anything resembling ornamentation for the interior of the church until August 18, 1727, when Thomas Bennett was paid twelve shillings for "making a Case for the Clock, stuff nails & work." That was for the clock which since June 2nd, 1726, has been on the front gallery of the organ loft, where for seven generations it has been a mute observer of over two centuries of alternating war and peace. So little has been known about the maker that he is listed in one clock book as "Avery, first name forgotten." But Richard Avery, who made a clock which has been in continuous use for over two centuries, was an artisan of no mean accomplishments and deserves to be remembered along with the previously unknown organ builder, William Claggett, both of whom have been made known to this generation by the Christ Church records.

Had it not been for some controversy about Richard Avery's bill the account of the way the church got the timepiece might not be known. On the 24th of April, 1732, the vestry

VOTED That the Acc^t M^r Rich^d Avery has sent in for a Time peice, that is now up in Christ Church, be invalid and of no Effect or Significancy; And that the Church Wardens Mr. Monk & Mr. Patten acquaint the S^d Avery with the Same.

In 1733 an unsigned document was sent to the wardens and vestry. It reads as follows:

To y^e Honorable Church of England Society: Your Humble Petisshiner prayith y^t you will concider y^e deplorable place I am

in, and that is to grant me y^e Ballance of y^e account under written
of y^e timepeace in y^e New Church and the repairs of y^t in y^e
ould Church for Seven years; and I humbly pray y^t what ever you
Worthey Gentlemen Please to alow me I begg y^e favor that you
will redeam y^e Bible y^t Mr Tomas Phillops¹ has taken from me
with the time of my Children's Birth and a book of fisick and
your Petissioner Shall for ever Pray

June 2 ^d 1726 Mr Watts and Mr Blun P	Contrara	Cr	
Church Wardins a greed			
for a timepeace			£ s d
	£ s d		
To first Cost as Mr Hall's)	Mr Georg Cradock	.....	0 10 0
Book will Testifio	Mr Petter Fanouill	.....	- 10 -
..... 22	Mr Henery Wilton	.....	- 10 -
	Mr George Monk	.....	- 10 -
as for y ^e puting up and)	Mr Gill reamer	.....	- 10 -
keeping I charg nothing)	Mr Josha Winock	.....	- 10 -
	Captn Mickall Van	.....	1 - -
	Captn Willm Harris	....	1 - -
	D ^o John Foster	.....	1 - -
	D ^o John Dotick	.....	1 - -
	Mr Tom ^s Emory	.....	- 10 -
	Edward Cliffoard	.....	- 7 -
			7:17:0
			14: 3.—
	This is all I have Gatherd		

This paper is endorsed by Francis Beteilhe, the vestry clerk who was sorting the church papers as

Richard Avery's a/c for Clock	
Cash received of subscribers	£7 - 17 - 0
To his subscription	5 - 0 - 0
To his free gift of the ballance	9 - 3 - 0
	<hr/>
	22 - 0 - 0

What we know about Richard Avery, except that he made a clock that lasted for over two centuries, is meager. How his book of physic and the Bible with the record of the births of his children came into possession of Thomas Phillips and whether he ever got them back we do not know.

His name appears as a charter member of the Boston

¹ Thomas Phillips, vestryman of King's Chapel, a merchant who purchased some of the logwood sold for the benefit of Christ Church and whom the church voted to sue for non-payment.

Episcopal Charitable Society, founded April 6, 1724, proof that he was then a resident of Boston and on October 25th, 1736, he gave "Security for his Daughter who came a Passenger with Capt. Crocker from London." Previously in 1727 he and Thomas folkes [sic] gave security to the town for "Martha Brown, Spinster from Eastham." Avery therefore was doubtless born in England, probably in London, but no purchase of property or a will is of record.

Early repairs to the clock were made by various clock makers, Rowland Houghton in 1731, Avery himself in 1738 and 39, and in 1747 Samuel Bagnall was paid "two pounds for mend^g Diall." All through the years the Avery-Bennett clock, as Mr. Bolton calls it in his Guide Book, has been kept in repair by competent hands. A memorandum in the *Christ Church Chronicle* for January, 1916, states, "the back of the dial has a record of repairs made from 1783 to 1915. Simon Willard and Son, famous clockmakers, cleaned it in 1823 and 1829." Some ten years ago Mr. Walter M. Keith, then custodian, tells me that he took it apart and thoroughly cleaned it, and it still keeps excellent time.

Perhaps no one has been more affected by this ancient timepiece than the Reverend William Croswell, who lived for a time in an upper room in the church during his rectorate, 1829 to 1840, and was in the habit of going down into a pew for prayer and meditation in the silent watches of the night. Among loose papers found by his father after his death are the following lines:

"The ticking of yon ancient clock,
That marks the solemn tread of time,
Against my heartstrings seemed to knock."

So has the ticking of this clock, marking the centuries, impressed itself upon parishioners and visitors. Every rector of Christ Church for over two hundred years has timed his sermons by it; Robert Newman, lanterns in



THE AVERY-BENNETT CLOCK
Erected 1726



STEEPLE OF CHRIST CHURCH
Erected 1806

*From the original drawing by Jack Frost in 1935
Owned by Mrs. Samuel G. Babcock*

hand on that fateful April evening in 1775, turned to it a watchful eye; Lafayette, visiting the church in 1824 to see the bust of his old friend Washington, must have gazed on it. To paraphrase the much quoted line of John Donne, the rector-poet, we might say:

For whom has not this clock ticked?

THE STEEPLE CLOCK

As early as 1735, five years before the wooden spire was erected, there was talk of a clock for the steeple by allusions to "Parts of an old clock in a case, the gift of Captain [Cyprian] Southwack."

Nothing more seems to have been done about an outside clock until November 16, 1736, when the vestry voted:

That y^e Clock which Cap^t Southwack Gave to Christ Church, be finished with all Speed.

This was followed March 7th, 1749/50, by the payment of one pound, ten shillings "for drawing a petition to the town about the Clock." Later in the month a Mr. Brown was paid "for Cleaning and puting up the Clock &c as p his acct £118-6-0." But it was two years later before it was reported as "now up" and Mr. Burbank was paid "£5 0 tenor Extraordinary for taking particular care of the Clock & Ringing the Bells, next Lent to come etc."

A tower clock, often called the Town Clock in the particular section in which it was situated, was a constant source of expense and frequent applications to the town were made for payment for winding and keeping the clock in repair. Sometimes the petition was rejected by the town, but in 1766 the *Commissioners' Records of the Town of Boston* show that the town voted that year "to maintain the Old North Clock."

After the reopening of the church in 1778, Robert

Newman was charged with "the care of the town clock in Christ Church steeple."

During the early years of the 19th century a notation in Dr. Eaton's Centennial Sermon states that "a large Clock was formerly in the tower, but having worn out and unfit for further use, it was sold for old iron etc. in 182—."

For the next fifty years there seems to have been no steeple clock. Views of the church dated 1817, 1855 and 1861 verify this but on Easter Monday, April 18th, 1870, there is a significant record by the parish clerk. It reads in part as follows:

. . . we have had a very prosperous year all things considered. . . A few years ago we were continually borrowing wherever we could get money; the last two or three years we have paid nearly Two Thousand Dollars if not more; and we have a beautifull clock¹ on our church which is both usefull and ornamental, so that we may fairly say that Christ Church is on the way to better times.

Who made the clock and how much was paid for it are not stated in the records, but the favorable financial situation would imply that there were sufficient funds to provide a clock, especially as the next year there is a notation in the proprietors' records that this was the first time that the parish had been out of debt.

The clock has four dials and formerly struck the hours, but since 1925, in order to save wear and tear on the bell, it has been silent. It is kept in order by the Fire Department of the City of Boston by firemen from the Salem Street Fire Station who regularly attend to it.

¹ From descendants of old parishioners of Christ Church we learn these interesting details about the present steeple clock. A granddaughter of Margaret Richardson Bassett found among her aunt's papers this interesting item: "Mother and I have all day been interested in the clock being put in the steeple of the old North Church on Salem St. My aunt added: I believe it is the only one in Boston striking the half hour. The date was November 13th, 1869." This fixes definitely the date as 1869 and not 1870 as has usually been given for the erection of this clock.

Letter to the late Rev. Francis E. Webster
dated July 26th, 1941.

THE SEXTON AND HIS DUTIES

1726-1775

THE story of Christ Church for the half century immediately preceding the Revolution contains many forgotten names. They were those of the humble citizen bound in his sphere of life by existing conditions. In other chapters I have tried to shed a little light on these dark corners and now it is the turn of the sextons. A church is more than a building for, as God's house must be kept fit to enshrine the spirit which it embodies; those who serve as doorkeepers in the house of the Lord certainly are worthy of remembrance.

PIERCE TICKLE

1726-1733

When the Christ Church Parish was organized on April 6, 1724, no record appears of the election of either a clerk or a sexton. The first record of payment to a sexton is August 29, 1726:

That Twenty Shillings be paid to M^r Tickle the Sexton as encouragement for former Services done.

What length of time was covered by this payment we can only guess.

Pierce Tickle! How this name would have rejoiced the lively fancy of Dickens. Who was he? We have little information regarding this indispensable factotum. In 1699 there came from Old England to New England, in the *Virginia*, a seventeen-year-old bound boy with ten years to serve. It was he who became the first sexton of Christ Church. He could write for he signed receipts "Pers Tickell," settling once for

all the New England pronunciation so much criticized of the name Pierce.

In 1707 he married Jane Ratlief in Boston. As early as 1715, "Peirsie Tekel" was in the town employ to round up stray cattle from the streets and from "going at large in the Common." When he was chosen to be sexton of Christ Church he was therefore a dependable person and entered upon his duties which increased during the seven years he was sexton.

Some of these duties were: "warning" the vestry when there was to be a meeting; "fetching and carrying" the Communion plate; getting greens and cleaning the church for Christmas. Here might be a good place to state that the "Communion plate" at this time was a pewter set which was later loaned to St. Andrew's Mission at Hanover, where several pieces are still preserved.

Decorating the church with greens may have begun before 1726, but that is the first record we have of the payment for greens at Christmas time. Cleaning the brasses, candle sticks scattered about the church, and washing the linen, a task probably performed by wife Jane, were also included in his duties.

Large purchases of sand in the early years of the church would imply that the floor was sanded, as was customary in those days; but in 1732, Salem Street, which had been only a rustic lane, was paved, which must in a measure have relieved the sexton of some labor in sanding the floor; and the next year, as further help to cleanliness, a large stone step was laid at the Great Door of the church. The purchase of "a Pole to reach Cobb-webs in Roof" rather suggests that some sharp-eyed housewife had protested such an unseemly appearance. In any event the care of such a building as Christ Church, where work was continually going on, was sufficient only to earn for the caretaker his regular

stipend of five shillings per week with extras on "Sacrament Day" and Church festivals. In May, 1729, he was voted seven shillings per week "so long as he does his duty as Sexton, of which he is to be Inform'd by the Church Wardens." His work finished with his death in 1733.

JOHN STOW

1733-1738

The duties of the next sexton, John Stow, were definitely defined by the vestry on July 23, 1733, when it was

VOTED That the above S^d John Stow have paid to him for his duely attending his duty as Sexton the Sums of Seven Shillings p Week. Thirty Shillings at Xmas for Greens to Adorn the Church and Cleaning the Candlesticks. Ten Shillings at Easter and Two Shillings & Six pence on Every Sacrement Day for Carrying the plate to the Church & back again to the Church Warden's house. And If at any time, by the Church Warden's Order and Dirrection He warns the Vestry in every Such Case the sum of Two Shillings & Six pence Shall be paid him for his Trouble in executing ye Same.

In this year there arrived from England the Communion silver besides a Bible and Prayer Books. This was when the pewter Communion set was loaned to the Hanover church and necessitated the making of a box to hold the Communion silver which, as we see by the record, was kept, when not in use, generally at the house of the "Eldest Warden." This chest was restored in 1935 and may now be seen in the church vestry.

During John Stow's service as sexton, the first organ was installed in 1736, thus adding to the sexton's labors on account of the rearrangement of the west gallery. He seems to have served faithfully and well, as his appointment as sexton was regularly confirmed by the vestry and, in April 1735, three shillings per week were added to his salary.

He was married by Dr. Cutler, May 5, 1726, to Mary

Stride and the records show that at his death in 1738 he left his wife in very straitened circumstances, causing the following vote of the vestry:

23^d October 1738

Whereas It has pleased Almighty God to Call to himself our late deceased Sexton ——— Stowe at the Request of the poor Widdow, She being incapable to bear the Charges of the Funeral

It is VOTED That the sum of Twelve pounds be paid out of the Church Stock for the Charge & Expence of the Said Deceased Stowe's Funerall and whatever sum may remain out of the Said Twelve pounds be paid to the Widdow.

This charitable act was financed by the vestry by drawing on the "Church Stock," i.e., surplus funds in hand.

The beginning of a Poor Fund is interesting. One Sunday in the contribution box two forty shilling bills were received. An attached paper stated that the money was to be "for the Use of the Poors¹ in y^e Alms-house in Boston." This money was turned over to the Alms-house poor. This was followed by a vote "That a poor's book be kept and lodged under the Care of the Younger Church Warden for the Time being." This Poor Fund is still in existence, although owing to radical changes of population no parishioner is living in what would be termed the parish area.

ADAM WARD

1738-1739

JOHN HOOPER

1739-1748

The next sexton was Adam Ward, about whom we know nothing except that his petition in 1734 to the town

¹ This record was made by Francis Beteilhe and is one of the few instances in which he mentally translated the French *pour les pauvres* as "for the poors."

to sell liquor was disallowed and that he served until August 6, 1739, when it was voted

That Mr John Hooper be An Approved Saxon.

His duties were greatly augmented during his years of service until 1748 by the building of the spire in 1740 and the arrival of the bells in 1744. How much additional pay he received for this addition to his regular work is uncertain, but for "warning" the vestry he received five shillings instead of the previous payment of "two shillings and six pence."

THOMAS BROOKS

1748-1766

After Hooper gave up his duties as sexton he was succeeded by Thomas Brooks, who had been employed by the town as a scavenger in 1730. He served the parish from 1748 to 1766. He was married by Dr. Cutler, July 4, 1727, to Mary Willitt. Perhaps the only reason by which he may be remembered is what he did on the evening of April 5, 1760. The records state that "seven pounds fifteen shillings were pd for candles, etc. for Illuminateing the Steeple on occasion of Quebeck's being taken."

ELIAS COCKS

1766

WILLIAM BROOKS

1766-1767

Trouble seems to have arisen between proprietors and vestry in the appointment of Brooks' successor as noted in the vestry book of April 3, 1766:

Whereas the Proprietors did on Easter monday vote Mr Elias Cocks to be Saxton, since which it haveing appeared that the

former Saxton being unable by means of his present Indisposition, has provided a suitable Person to discharge that duty for him. which we haveing Considered, Think it for the Benifitt of the Church, that W^m Brooks be Continued in the Office of Saxton — it was therefore Voted unanimous that M^r Cocks be discharged & M^r William Brooks be Saxton of the Church.—and one dollar was Collected in the Vestry and ordered to be paid to M^r Cocks for his Service the Week past.

WILLIAM COMBDON

1767-1772

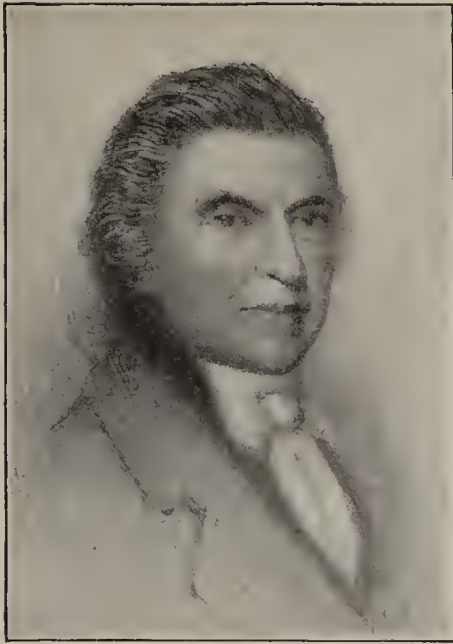
William Combdon who followed William Brooks served as sexton from 1767 to 1772. His salary was 3sh./4 lawful money; to this was added the profit from a pall belonging to the church since 1726. As the story of this means of raising money for the church belongs under the biography of Dr. Cutler, there is nothing further to mention about William Combdon.

ROBERT NEWMAN

1772-1804

The first appearance of the Newman name in the Christ Church records is August 31, 1724, when Anne Newman and Ezekiel Ingby were married by Dr. Cutler. Anne was the wife of Thomas Newman of Norwich, England, who died shortly after his arrival in Boston leaving four children.

Thomas, the eldest, married Mary Thomas, daughter of Peter Thomas, in 1732. He was a large importer who used to watch his vessels come into port from the cupola of his house on the corner of Sheafe and Salem Streets. After the death of Thomas, Mary married John Gibbs as his second wife. Two children of Mary and Thomas Newman, John, born in 1736, who became organist at Christ Church, and Robert, born in 1752, are the only members of the family in that generation to



ROBERT NEWMAN
1752-1804

Boston the 26th March 1783.
Received of M^r. William Price Church Warden
of Christ Church, the sum of Two pounds
being in full Satisfaction for Copying the
Congregation and Vestry-meeting Votes in the
new Book — Francis Beteilhe

FRANCIS BETEILHE'S RECEIPT FOR COPYING
CHRIST CHURCH RECORDS
(See page 102)



PAUL REVERE

*From the Portrait by John Singleton Copley
Courtesy of the Museum of Fine Arts, Boston*

figure in the Christ Church records. The Newman children went to Master Tileston's school, but Thomas was later sent to school in England. In 1766 a receipt for Robert's schooling in Master Johnny Tileston's own handwriting is still preserved.

Robert Newman was said to resemble greatly his cousin Isaiah, son of his mother's brother, Moses Thomas. Isaiah published the *Massachusetts Spy* in Boston and just two days before the lanterns were displayed he removed to Worcester, where he continued the publication under the name of the *Spy*. In 1812 he founded the American Antiquarian Society.

After 1724, the name Newman does not appear in the Christ Church records until 1772, when Robert Newman became the last sexton before the Revolution. His father, who died in 1754, had met serious financial reverses and the children were thrown on their own.

The antecedents of the Newman family in England placed Robert Newman in a different category from those who had served as sextons of Christ Church before 1772. The times were troubled. Men took what work they could get, and Robert, young and adventurous, already with attachments to Christ Church, took the post of sexton at the age of twenty. Writing to his eldest brother, Thomas in England, he said that the times were so hard in the colonies that he was glad to take the post of sexton in the Reverend Dr. Cutler's church. He was twice married¹ and had seven children. The oldest, Robert, was killed in the War of 1812. One of his daughters, Eliza Harriet, married a missionary named Wheelock and accompanied him to Burma. The youngest child, Samuel Haskell Newman,² born 1804, was named for the Reverend Samuel Haskell, rector of

¹ He married first Rebecca Knox in 1772. His second wife was Mary Hammon whom he married in 1790.

² Their daughter, Harriet Hancock Newman — 1846-1929 — carried the lanterns in the annual April 18th service in Christ Church in 1927.

Christ Church, 1801 to 1803. He married Melinda, daughter of Nathan Hancock, a cousin of the Governor.

I am indebted to Charles K. Bolton's account in the Guide Book of Christ Church for the following vivid description of Newman's assistance to the waiting Paul Revere in Charlestown.

The 18th of April, 1775, is a memorable day in our annals, connecting the history of this church with that of the nation. On that evening a friend of Paul Revere had agreed to display a warning of the British march to Concord to destroy the military stores secreted there.

“ If the British march
By land or sea from the town tonight,
Hang a lantern aloft in the belfry arch
Of the North Church tower as a signal light:
One if by land, and two if by sea,
And I on the opposite shore will be
Ready to ride and spread the alarm
Through every Middlesex village and farm,
For the country folk to be up and to arm!”

The sexton, Robert Newman, waited quietly in his home, Salem Street, opposite North Bennet Street, for a report on the movements of the British regulars. Meanwhile Captain Thomas Barnard and Captain John Pulling, Jr., were abroad, searching for news. “ Presently from an upper chamber in the rear Newman climbed down by a sloping roof to the yard below, were — in order to reconcile traditional accounts — he would be joined by Captain Pulling,” a member of the vestry. Newman had the church keys, and together they crossed Salem Street; Newman entered, and Pulling from the outside locked the church door. In the dark the sexton took lanterns from the closet next to the belfry door, and went

“ Up the wooden stairs with stealthy tread,
To the belfry chamber overhead;
And startled the pigeons from their perch
On the sombre rafters that round him made
Masses of moving shapes and shade—
Up the light ladder, slender and tall,
To the highest window in the wall!”

His mission achieved, Newman hurried down to the floor below. Leaving the door in front undisturbed, he made his way out by a back window, now concealed by the bust of George Washington." Stepping into Unity Street, he took North Bennet Street home, and entered his house by a rear window.

Christ Church was now closed for three years and in the interim Robert Newman had to take what work came to hand. He was sexton of Mr. Stillman's "Meeting," the Baptist meeting house farther down Salem Street, and in addition he was appointed by the town in 1776 to "ring the bell of Christ Church at 1 o'clock and at 9 at night."¹

In 1778, on the reopening of the church, Newman returned to his duties as sexton. In addition he took on many other offices such as constable of the watch, care of the town clock in Christ Church steeple, fireman and funeral porter. His most important military duty was at the time of Shays' Rebellion, when he was appointed by the town "to command a squad of watchmen detailed to patrol nightly the vicinity of the jail in Court sq." in anticipation of a raid from the country to release one of the rioters confined there. Newman was instructed: "In case of an attack your are to cry out 'Fire!' at the jail, and ring the several bells to alarm the town, and provide as many lanterns as you can, for the patrols in their walks."

He was proprietor of Pew 78 in the south gallery of Christ Church in 1780, but in 1793 was allowed the privilege of buying a pew on the floor by paying the difference in price. At this time he received no salary as sexton and the price of his pew was remitted.²

His connection with the town watch terminated in 1795, but he retained his post of sexton until May 26,

¹ Commissioners' Records, Boston.

² The secrecy which surrounded events before the Revolution in which Newman took part may be the reason why the remittance of his pew rent was unnoted in the records. I have always thought that it was a tacit acceptance of Newman's patriotic service.

1804, when he came to a tragic end by the premature discharge of a pistol which he was handling.

He was buried in Copp's Hill Burying Ground in a tomb belonging to Isaiah Thomas, but the stone does not bear his name.

PEWS, LOGWOOD AND GENTLEMEN OF THE BAY

ONE of the characteristics of the Georgian interior of Christ Church is the high box pews, each with its little door and the name of the first owner. The first sale of pews netted £1230 for forty-five pews to fifty-three purchasers, some being for portions of pews. The prices ranged from £30 to £20 according to desirability of location. The purchaser received a deed for his pew which, on payment of an annual tax, entitled the pew owner, now a "proprietor," to one vote at a proprietors' meeting, usually held on Easter Monday. If the tax was not paid, the proprietor lost his right to vote and the pew, upon proper compensation for what had already been paid in taxes. The pew came back into the possession of the church. Sometimes through careless bookkeeping or lack of follow-up, there had to be housecleaning by "warning" the proprietor of the consequences of his delay.

At first, pews were of various heights with different colored linings; but not until 1802, by vote of the vestry, were they required to be all of the same height and with white linings for the wall pews and, for side or middle pews, green, and each pew topped with a cherry rail. At first the pew numbers were painted, the brass numbers being a 19th century addition.¹ However, in 1806, when, owing to the increasing congregation the central aisle was closed and long "slip" pews replaced the box pews, the old doors, hinges and panelling were retained, fortunately for the restoration in 1912.

¹ December 20, 1829. Recommendations "for Capping the Pews with Cherry-tree wood, — that the numbers be of brass instead of paint and that the fastenings be on the inside of the pew door, instead of a Button on the outside."

Proprietors' records.

The first sale was for floor pews only, as it was not until 1726 that seats were provided in the galleries for which Thomas Bennett was paid seventy pounds. In 1728, owing to increasing financial difficulties, the prices for pews all over the church were raised. This source of income was a continual worry to the wardens, as it was a vital factor in the church economy.

As early as 1726 each pew owner was taxed ten shillings "to get the windows hung." This same year they were obliged to raise the rector's salary.

Therefore, in visualizing the interior of Christ Church in the early years, we must remember that it had not the symmetrical aspect which it assumed later on; but more important than the fabric of the church are the people who first became proprietors.

A quick glance at the first pew list shows that out of forty-five pews eight and possibly more were bought by workmen who had labored in building the church, including Tippin and Bennett, the master builders; ten were bought by sea captains. Boston was a great Atlantic port with a harbor so large that ships could enter and leave under their own power, two hundred sail at one time being a not unusual sight; and it was these same sea captains who wanted a church home in their regular trips to and from the mother country and up and down the coast. Even non-Episcopalians bought some of the pews.

Although women played a small part in the early years of the parish, three were among the list of original proprietors: Mary Gibbs, widow of John Gibbs, a member of the first vestry, whose son continued an active member in the parish; Mary Tomlins who had half of the pew with the Honorable William Clark; and the Widow Bedgood who took over her husband's pew after he was washed overboard while bound home from Barbados.

The rector's pew at this time was pew 27, south side

of the middle aisle. The wardens sat in pews near the entrance, not in the body of the church as today. The staves which now mark the wardens' pews were made in 1912 by James M. Gibson of Newport, Rhode Island.

Pew number 30, in the right center aisle nearest the chancel, was voted in 1733 to be the Governor's Pew. Its democratic simplicity¹ was far removed from the semi-royal canopied box which was fitted up for the Governor in King's Chapel, for it was voted by the vestry

That . . . Two Old Cusheons be putt to Use in the Pew N^o 30 Whenever the Governor or Lieut^t Gov^r is or are present; And that the Church Wardens order the place to be made convenient for y^e Same.

In 1791 a sharp controversy arose between former senior warden Dr. Amos Windship and James Sherman, then senior warden, regarding this pew. The matter came to such a head that the law was invoked and a statement regarding the pew was made by James Sherman in which he stated that "Pew No. 30 was from the first Settlement of Christ Church in Boston devoted wholly to the use of His Excellence the Governor and other Gentlemen and so continued until August 1791."

Some of the wealthier parishioners bought more than one pew, as did William Price, who not only kept his pew in King's Chapel and later on in Trinity Church, but retained his pews in Christ Church over many years. The Revere pew, No. 54, was not bought until 1808 by Paul Revere's son, Joseph Warren Revere. Some pews were called free pews for transients, and in 1812 pews in the north gallery were altered to accommodate "Black People."

¹ Instead of being a box pew like the other pews in the church, pew No. 30 is a long, narrow pew extending to the south aisle.

GENTLEMEN OF THE BAY

Of all the pews in the church the most interesting, however, is the large double pew under the pulpit. The sea captains coming into Boston harbor dreamed perhaps of a landmark all their own, for they were the first to propose a spire. In 1726 an offer to bring home from Honduras logwood, to be sold for the benefit of the church toward raising a fund to pay for a spire, came to naught. Owing to a breach of the Charter, "the Church did not reap any benefit at all from the Gentlemen's generosity."

Logwood was a very valuable commercial article as it was the source of black dye and commanded a high price. It gets its name from the form in which it is imported from the West Indies.¹ It is still used as a base for black dye.

In 1727, however, another offer was accepted by the vestry, who voted June 9,

. . . to procure a Vessell or Vessells that are convenient to fetch the Logwood from the Bay.

That a Pew be expeditiously built next to the Pulpit and lin'd handsomely For the use of the Gentlemen of y^e Bay of Hondoras who have been or Shall be Benefactors to this Church.

That the Pew which is building for the Gentⁿ of the Bay be handsomely lin'd with red Chany² and that Six prayer-books be bought and Constantly kept for their Use.

What happened in the next few years to delay the building of the spire we do not know. In any event, on December 26th, 1732, the vestry voted:

¹ Through the courtesy of the American Dyewood Company, samples of different types of logwood were sent to the writer for the collection of articles relating to the building of the church.

² A woolen or worsted fabric used in the 18th century in upholstering. There are many variations in spelling.

"Every Day Life in the Massachusetts Bay Colony"
George Francis Dow.

That at & by the desire of M^r Bond & other Gentⁿ of the Bay, present, They perceiving the pew fix't for them to be too Large and few to Sitt therein; For the good of the Church, Consented, & Consent to have it divided into two parts, One of them to remain for the Use of the Said Gentⁿ & the other for the benefit of the Church.

In 1737 negotiations again were under way which induced a vote from the vestry that the Bay pew

Be immediately Restored (according to the first Grant) and be Constantly kept for the Use of the Said Gentⁿ of the Bay: And that a Letter of thanks be Sent at first Opportunity.

For the first shipment after this date, the church received two and one half tons of logwood which sold for thirty-two pounds per ton, a generous gift. The net proceeds of the sale of logwood up to August 3, 1737, amounted to £323:17:8 which, together with a legacy of £50 from Captain Hitchcox, was voted: "to be lay'd out towards finishing and handsomely Compleating the Steeple." In October the Gentlemen of the Bay were treated to a collation for which the church paid nine pounds.

The contributions of logwood continued to come in and were sold for the benefit of the church. Early in 1740 preparations were well forward for the building of the spire, and another shipment of logwood was ready when the vestry could engage a vessel to bring it.

On the 15th of August 1740, the steeple was finished but the generous contributions of the sea captains continued. In 1742/3 a consignment of logwood was ready for shipment, the Gentlemen of the Bay being only required to put it on board the vessel and receiving therefor "a Cask of Brandy as a present To be used at y^e Discreⁿ of the Mast^r of y^e Vessell."

Until 1759 the Bay Pew remained as provided in previous vote; but on September 5, 1759, the vestry unanimously voted to divide the pew and sell the two pews

thus made for the best price they could get, and so it remained until the alteration in 1806. At the restoration of the church in 1912, the pew came into its own and now bears the inscription:

“The Bay Pew”

This Pew
for the use of the Gentlemen
of the Bay of Honduras
1727

THE CLERK AND HIS DESK

HAVE you ever seen a three-decker pulpit? If not and are interested in this bit of colonial church architecture, you will find the only one extant in New England in Trinity Church, Newport, Rhode Island. There are also several in the Diocese of Virginia, about some of which there are many interesting stories. But what is a three-decker pulpit? you say. The answer to this question is part of this story.

When Christ Church was built, the pulpit was on the north side of the chancel as it is now, practically on a level with the gallery; below it was the reader's desk where the psalms and lessons were read; and below that, the clerk's desk from which announcements were made by the clerk of the parish. This is the arrangement you will still find in Trinity Church, Newport, Rhode Island, which was built only two years after Christ Church. Owing to the great similarity of the two churches, Christ Church plans may have been used at Trinity.

The pulpit in Christ Church has been shifted back and forth from one side of the chancel to the other, even to the center. It was changed from this position to give a better view of the painting¹ which now hangs in the chancel; but in the restoration of the church in 1912, the pulpit was restored to its original position—but the clerk's desk was omitted, thus lowering the pulpit to bring it nearer to the congregation.

As for the present pulpit, it is copied from the one in Trinity Church, Newport, as the architects decided that the pulpit now in St. Paul's Church, Otis, Massachusetts (which was given to that church in 1830), while it was the original pulpit, had been so reduced in size that it

¹By John Ritto Penniman.

would no longer conform in design to the rest of the church.

One of the important officers in a church organization is the clerk. He must be present at every meeting, record all transactions, keep the votes on matters under discussion and record them in writing in books provided for this purpose. In Christ Church, there were two clerks, one for the proprietors and one for the vestry, both being paid for their services whereas wardens and vestrymen served without remuneration.

When Christ Church was organized on April 6th, 1724, no clerk was elected but records show that Thomas Bennett, co-builder of the church with Thomas Tippin, and John Bright were paid at intervals for "services as clerk."

The first duly elected clerk of the church was Powers Marriot, probably a Huguenot immigrant. On Easter Monday, April 19th, 1731, at a meeting of the "Congregation" it was voted

That the Church Shall Support a Clerk to be paid at the discretion of y^e Vestry for the Time being.

His compensation was at the rate of £30 per year.

Marriot was a barber and sold wigs, a natural corollary to his trade. For some years before he became clerk of Christ Church, he advertised in the *Boston News Letter* of July 31, 1729, regarding a theft from his shop. It was a parti-colored wig thus described in the advertisement:

"a light Flaxen natural Wigg — parted from the Forehead to the Crown the narrow Ribband is of a Red Pink Colour, the Caul is in Rows of Green, Red & White. Twenty shillings reward."

Can you visualize the effect on a Boston citizen of such a contraption?

Marriot did not contribute to the building of Christ Church, but joined the Boston Episcopal Charitable So-

ciety in 1726. His services as clerk lasted until February 16, 1738/9, when he was offered by Mr. Commissary Price fifty pounds per annum to become clerk of King's Chapel. Signalized by Dr. Foote in his *Annals of King's Chapel* as one of the important members of that parish, he gave liberally to the rebuilding in 1749, including a subscription to the organ. He died October 8, 1768, aged 63 years. He is only remembered in Christ Church because he was the first regularly elected clerk of the parish.

In 1733, two years after Marriot had been elected clerk of the parish, ten years after the church was opened for services, the accumulation of papers, bills, votes and monies received and paid out was badly in need of classification. This brought about the following vote from the vestry:

15th January 1732¹

VOTED That Francis Beteilhe be Clerk of the Vestry untill Easter next, for which Service he is to have at the rate of Five Pounds p Annum.

Presumably after Beteilhe's election, he found the papers in such condition that the matter was called to the attention of the vestry; and at the end of the term for which he had been elected, the following vote was passed:

March 19, 1732

WHEREAS by a Vote at a Vestry Meeting held at Mr Patten's the 15th January last Francis Beteilhe is appointed Clerk to y^e Vestry And perceiving the irregular Order in keeping Records of our Meetings (as it too plainly appears by the foregoing pages) It is now

VOTED That all the Subscriptions Books & Papers be deliver^d to Said F. Beteilhe to make a faithfull & Exact Copy of all our Votes and Also make a Sett of Books of Accompts that we and our Successors, might for the future transact & manage the Church-

¹ According to present reckoning January 15, 1732, was January 15, 1733, as until 1752 the year began on March 25th. This accounts for dates marked "o. s." (old style).

Affairs with more Ease, Satisfaction and evident benefitt to Christ Church.

VOTED That the Sum of Forty Shillings — be paid to Fran^s Beteilhe for his trouble in Entring the foregoeing Votes and executeing Severall writings for the Use of the Church.

On the 26th of March, only a week after the vote was passed, Beteilhe signed for the forty shillings or two pounds "in full Satisfaction for Copying the Congregation and Vestry-meeting Votes in the New Book." But the work on the books and papers was carried on, for on April 5, 1735, Beteilhe receipted for "Twenty pounds being in full for assorting the papers and making a Waist book & Ledger in form of all the acc^{ts} arising in the Building of Christ Church and Entering all the Church Wardens' Acc^{ts} together in a Large Book to this Day."

This is the beginning of the remarkable set of books¹ which for over two hundred years has been kept in obscurity, only consulted from time to time when some especial subject came up for consideration. To Francis Beteilhe, the competent clerk whose handwriting is as easily read today as it was two centuries ago, we owe the beginnings of these valuable records which deserve to be printed as they cover a period of our national history, and especially that of the City of Boston, which would add much to our knowledge of the colonial period.

I am indebted to Mr. Herbert P. Hollnagle of Watertown, Massachusetts, for what little is known of Francis Beteilhe, and I quote from correspondence.

"Beteilhe was one of the Huguenot immigrants who added so much to the civic life of Boston in the early 18th century. He was chosen constable in the year 1737 but had to decline, and in 1739 was again chosen and served.

"It appears that Francis Beteilhe was a Mason of First Lodge (St. John's) as early as July 1734; that he

¹The Christ Church record books are now deposited with the Boston Athenæum.

was its secretary as well as that of Masters' Lodge, and that he is responsible for some of the finest and earliest records of Masonry in this country. He had written a very fine manuscript covering the first meeting of St. John's Grand Lodge of Masons in Massachusetts.

". . . He was in charge of the tailoring activities of a business in which he was a partner with Henry Price (with whom he was closely associated in Masonry), at the *Sign of the Brazen Head* on Cornhill (now Washington Street), opposite Williams Court, now colloquially known to the street as "Pie Alley." In 1739 they had given up the tailoring business and were then known as shopkeepers. In 1741, that partnership was dissolved and Mr. Henry Price assumed complete control of the business.

"After August 7, 1739, there is a lapse in the records of First Lodge—at this time Francis Beteilhe became incapacitated. While the business was not dissolved until 1741, the years 1739 and 1741 give the limits within which, I think, he died."

Beteilhe's last record as clerk of the vestry of Christ Church was on July 30, 1739. There are no records of births or deaths¹ in the name of Beteilhe; but there is an entry that the "W^d Betterly," the Anglicized form of the French name, had "one fourth part of pew 66" in King's Chapel.

It is probable that Francis Beteilhe came from England to America, for his work on the books of Christ Church and of the Masonic Lodges shows his English training. In any event, his work bears out the well-known proverb, "Well begun is half done," for the impetus which he gave to these priceless records has continued through two centuries.

¹Records of Baptisms, Marriages and Burials have always been kept by the rector. These statistics from 1723/4 to 1775 are now (1945-6) in the course of publication by the New England Historic Genealogical Society.

Francis Beteilhe was succeeded as clerk by John Legg,¹ "housewright from London." He was admitted to residence in Boston on May 3, 1727, on "One Hundred Pounds security to Indemnifie the Town." Three days later, he was warned to depart, but evidently got security to permit remaining in Boston. On April 10th, 1740, he became clerk of Christ Church and faithfully served both as vestry and proprietors' clerk until 1749, as shown by his accurate and legible records. His trade of carpenter enabled him to be of great service during the building of the spire in 1740. The Christ Church records give the date of John Legg's death in 1762 and that of his wife, Sarah, in 1738.

There are many breaks in the church records about this time, none of the vestry entries between 1749 and 1760 being signed until Thomas Ivers, senior warden, signed, both as vestry and proprietors' clerk, from that time until January 1772. He was baptized in Christ Church, February 1st, 1730, and was twice married. In 1764, when the question of duty on loaf sugar came up along with other burning questions of the day, he appeared for the merchants protesting the duty of five shillings per hundred. They won the case.

In the Diocesan Convention of 1785, the first one in which there were lay delegates, he, with James Sherman, represented Christ Church. This Convention was held for the purpose of determining a method to preserve uniformity in divine worship. Mr. Ivers served on a committee on proceedings which sent a report to the General Convention at Philadelphia held that same year. He was Treasurer of the Commonwealth of Massachusetts from 1783 to 1787, in which year he died. This is the first time that any distinguished public service was performed by a clerk of Christ Church.

¹The John Legg whose history is in Sibley's Harvard Graduates is not the same John Legg who was clerk of Christ Church.

The clerk who succeeded Thomas Ivers was James Sherman, born in Charlestown and baptized at Christ Church, July 22nd, 1717. His mother, Margaret, was a sister of the Reverend Timothy Cutler, and he, therefore, belonged to the inner circle at Christ Church, as we shall see. He was married by Dr. Cutler to Rebekah Starkey, November 18th, 1742. By trade he was a painter and stainer and called "a fine penman" by one biographer, which is borne out by his neat and careful records in the Christ Church books.

As vestryman, junior warden and senior warden, as well as vestry and proprietors' clerk, he served Christ Church faithfully. He was delegate to the Diocesan Convention from 1790 through 1794, serving on its standing committee from 1791 through 1794. When the church had to mortgage the Communion silver, he was one of the first to offer assistance by a money loan. He lived on the street with the picturesque title of Black Horse Lane (now Prince Street), so named for a famous tavern. In Dr. Cutler's will he was left a ring which we hope may still be in possession of descendants of one of his five children; his mother, Dr. Cutler's sister, received a mourning ring.

His services to the Town of Boston were varied, Hay Ward and Assay Master being among the offices he filled. He died April 4th, 1801.

The next clerk was Jonathan Farnham; but when he began we can only judge from the receipt dated October 13, 1769, "for six pounds thirteen shillings and four pence lawful money on account of my Sallary from said church." This he signs as "Jon^{an} Farnum, Clerk." He continued to sign for services during 1769 and 1770 until April 22, 1771, when he signed for "seven pounds nineteen shillings & four pence—it being the full ballance of my salary to Easter last." He was a barber by profession and is listed by Porter as one of the prominent

early residents of North Square. To that inimitable diarist, the Reverend William Bentley of Salem, himself a North-ender, we are indebted for the following notation in his diary under date of December 7, 1804:

The news of the d[eath] of Mr. Jonathan Farnham at Boston, aet. 64 was sorrowful to me. He was a Barber whose Shop I frequented for 30 years & never was in any other in Boston. He was formerly Clerk at Christ Church & supported a good character till the death of his wife, a few years ago. Since, he has been indiscrete & finally was seized by apoplexy in the street & died the next day which was Thursday last. The respect & attachment I had was great & I shall miss him.

About one other clerk we know only what is contained in the vestry records of August 12th, 1773:

The Rev^d Doct^r Byles having signified to the Vestry his approbation of M^r John Davis to serve as Parish Clerk and we hearing a good Character of him

Voted that he be allowed after the Rate of Eight pounds thirteen shilling and four pence p annum from the time of his begining to officiate untill next Easter.

No vestry records exist after September 6, 1774, when the books were turned over to Dr. Caner of King's Chapel for inspection on account of financial difficulties with Dr. Byles. The vestry records are not resumed until November 6th, 1778, after the arrival of the Reverend Stephen Christopher Lewis.

THE KING'S GIFT

UNDER the above title, the late Percival Merritt told the story of the gift of a silver Communion service to Christ Church by King George II in 1733. To his usual competent use of Christ Church records, Mr. Merritt added an illuminating sidelight on Colonial Church politics, and a description of the books, including the Vinegar Bible, which were part of the royal gift.

The story begins with the arrival in Boston of the newly appointed Colonial Governor, Jonathan Belcher, in 1730, who brought with him among other objects of royal bounty a silver Communion service for King's Chapel. It was not long before the wardens and vestry of Christ Church began to plead their need of a Communion service.

The vestry book contains the following record:

At a Vestry Meeting 18th of Nov^r 1730:

In consideration of late Donation of his present Majesty our most Gracious Sovereign King George the Second to his Maj^{ty}'s Chappel in this Town at the desire of his Excellency Jon^a Belcher Esq^r our Govern^r and under the Promising Views of obtaining the like Benevolence from our said Sovereign by the good Interest and Encouragement of our Govern^r afores^d Voted That the Minister, Church Wardens and Vestry do Concur with his Excell^y Jon^a Belcher Esq^r in a due Application for getting plate and other Utencills for y^e Altar of Christ Church and for a Bible, prayer book &c. for the Use of the Said Church like as his Majesty's Chappell in this Town has lately been given by the Interest of the said Govern^r. Voted That the Church Wardens for the Time being, Shall pay out of the Church Stock all the Expences of getting the S^d Utencills out of the proper Offices in Great Britain amounting to about Seventeen Pounds sterling. Voted That a letter be Sent by the Said Minister Church War-

dens and Vestry To Edmund Lord Bishop of London to that End.

The obliging governor, playing up his dislike of the Bishop's Commissary, the Reverend Roger Price, rector of King's Chapel, pleaded the cause of Christ Church to the Bishop of London and wrote "it is hard that this infant c^{hh} shou'd not enjoy the royal smile," and elsewhere stated in a letter to the secretary of the Lord Chamberlain: "The people of this c^{hh} have done great service & honour to the C^{hh} of England in gen^l in this country by exerting themselves in building so good & handsome a house."

If you think old bills have no atmosphere, just run over the 18th century document, the ink still black, the penmanship in his clerk's best hand as legible as print, and meticulous care bestowed on every item, and you will be transported to that part of London which might still have been seen by an inquisitive colonial visitor until 1940-41.

Procuring the royal gift proved a somewhat lengthy undertaking to Mr. Henry Newman of London. From the first time he took coach on February 12, 1730/31 until July 20, 1733, when he saw the chest of royal gifts on shipboard, his lobbying activities were carefully itemized in his four foolscap page bill to Christ Church.

Seventy-three times he "took coach" in furtherance of the Christ Church business. The first call was February 12, 1731, on Governor Shute, then in London. There followed calls upon the Bishop of London, the Duke of Grafton,¹ the Duke of Montagu,² the Lord Chamberlayne and visits to Whitehall, the Great Wardrobe, Kensington, St. James's Palace and the Cockpit.³

¹ Duke of Grafton — Lord Chamberlain of the Household.

² Duke of Montagu — Master of the Great Wardrobe.

³ The original cockpit was made by Henry VIII for his favorite sport of cock fighting, as an appendage of the Palace of Whitehall; and later it was built over so that it looked like a chapel from the outside. It stood on the site of what was later the Privy Council works. In it

When this bill arrived in Boston, one does not need a great deal of imagination to think of Dr. Cutler reading these items and harking back to his year's sojourn in London, every one of these places familiar to him. To us, they revive 18th century London; but to Dr. Cutler it must have meant much in nostalgic reminiscence.

The Great Wardrobe which gave its name to the church, St. Andrew by the Wardrobe, was the depository from which gifts and other appurtenances were distributed on warrant. It contained Communion silver as well as jewels.

Newman paid £4-9-0 for "5 Pieces of Plate" and two shillings to the "Porter for going of several Messages and bringing the Plate to the Coach." The next day there were more expenses at the Wardrobe, to the Deputy, his clerk and a porter. The last expenses were itemized as follows on the bill:

1733		
July 6 th	Paid John Wood for a Chest to receive His Majesty's Plate &c as p Rec ^t	} £1 - 6 -
9 th	Paid Mr Davies for a Case Cover'd with Calf's Skin for the Plate only	
13	Paid for 3 Matts to cover the Chest to receive his Majesty's Plate &c	} - - 2 -
.	Ditto paid for a Cord for the Chest to receive his Majesty's Plate	
20 th	Paid for a Cart to carry the Chest for receiving his Majesty's Plate &c to Habdashers Porters Custom House key	} - - 3 -

were suites of rooms or apartments inhabited by very famous people, and the whole building went by the name of "The Cock-pit." Here, the Earl of Pembroke watched as Charles I walked to execution. As late as 1760, Treasury letters and minutes were headed "Cock-pit."

Charges at the Custom house &c viz^t.

For a Cocket ¹ &c	- 7 -
Searchers	- - 6
Wharfage and Porteridge	- 2 4
Petitioning the Commissioners	- 1 -
Wateridge on board	- 2 -
Primage and bills Lading	- 2 -

At last the precious gifts were on board the *New Cambridge Galley* bound for Boston where they arrived September 8th, 1733, as recorded in the church records.

Besides the Communion Silver, the royal gift included:

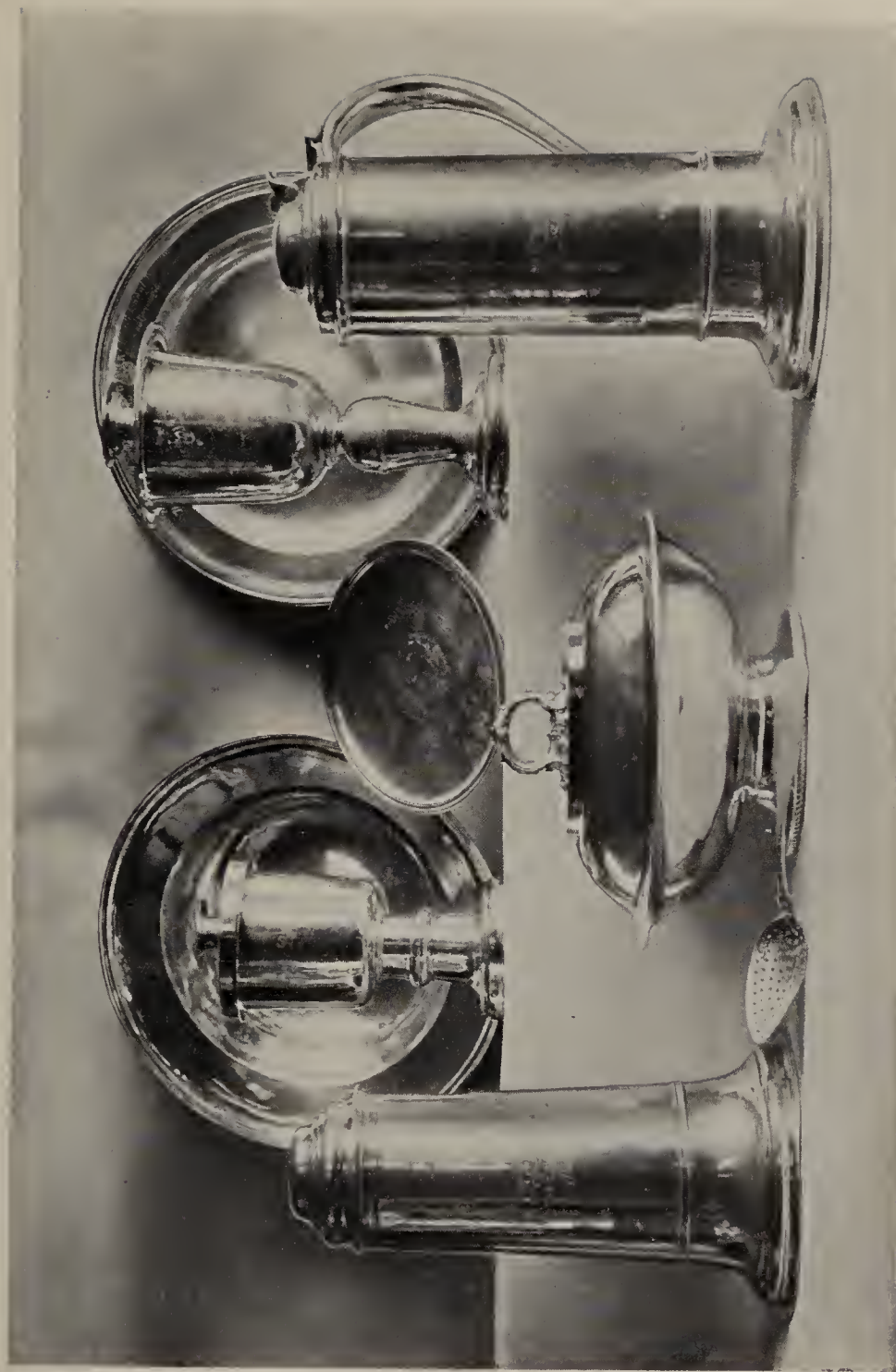
- | | | |
|----|---|---|
| 1 | Royal Bible | } bound in Turkey leather
Strung w th blue garter ribon & trim'd
w th gold fringe |
| 2 | Com. pray ^r books | |
| 12 | Com. pray ^r books fol. bound in Calf gilt filleted and Strung w th blue ribon | |
| 2 | Cusheons for the Read ^g Desk | |
| 1 | Large Cusheon & Cloth for y ^e Pulpitt | |
| 1 | Carpett & Altar piece | |
| 20 | Yds. Damask Cloth for y ^e Communion Table | |
| 2 | Large Surplices of fine holland. | |

The Bible is the one known as the Vinegar Bible, printed in 1717 by John Baskett. The name comes from the misprint in the title at the top of the first column of the page where the major part of the 20th chapter of St. Luke is printed, which reads "The parable of the vinegar" instead of "The parable of the vineyard." The Vinegar Bible and one of the five remaining Prayer Books are now in a case in the vestry room of Christ Church. Mr. Merritt gives a graphic description of the Bible:

It is ruled by hand with red ink throughout the book. On the outside of the front cover is the inscription: His Majesty's

¹Cocket, a "document sealed by the officers of the custom-house and delivered to merchants as a certificate that their merchandise has been duly entered and has paid duty."

Oxford English Dictionary.



Flagon from
the Congregation
1729

Baptismal Basin from
Arthur Savage, Esq.
1732

Chalice and Paten from
Capt. Thomas Tudor
1724

COMMUNION SILVER

Paten from
Leonard Vassall, Esq.
1730

Bread Dish from
Mrs. Hannah Smith
1815

Alms Basin, Chalice,
and Paten from King
George II 1733

Mote Spoon from
H. N. Baxter, 1833

Flagon from
King George II 1733

[illegible][illegible]

Chap. xxi.

[illegible][illegible]

Gift, To Christ Church, at Boston New England. The Royal arms with the letters G. R., are stamped on both the front and back covers. The inscription is impressed on an inlay of leather and, a portion of the inlay having worn away, it can be seen that a lettering of some sort was originally stamped on the cover itself, but there is not enough visible to indicate what was the nature of it. Curiously enough the Royal arms are those of George I instead of George II. This can probably be explained on the supposition that when the Bible was printed in 1717 a number of copies were bound up by Royal order, the super libros of George I impressed, and the books deposited in the Great Wardrobe for future distribution as occasion might arise.

The book is in excellent condition but has been rebacked, evidently in accordance with instructions from the vestry which, on September 1, 1746, Voted That the Large Church Bible of Christ Church Being out of Repare That It be Sent to London To be new Bound as sone as posable. It was Sent with Cap^t Fones to London, and in the Account Book, under date of April 11, 1748, the charge appears, To Binding ye Church Bible £2.5 Sterling at 1000 p^r Ct 24.15.-. Each cover has two holes near the outer edge in which, probably, silk ties were originally fastened; or it may be that they will explain the phrase in the invoice, Strung with blue garter Ribbons.

Cushions for reading desk and pulpit were in general use at that time and are still retained in Trinity Church, Newport, Rhode Island. They furnished a touch of color to the interior with their gold fringe and tassels.

The twenty yards of damask was utilized in various ways, particularly for use at the Communion, and part of it was offered to Dr. Cutler who declined to accept the gift; later it was used, with additions, for curtains for the organ loft after the installation of the organ in 1736.

The carpet referred to in the bill was the customary covering for the altar table in times of divine service, being usually of rich brocade or damask.

Just what Christ Church used for a Communion service in the first ten years of its history is not shown in the records, either by gift or purchase. However, by cir-

cumstantial evidence, not always trustworthy, it is true, but in this case almost certainly so, I think I have solved a minor mystery. Visiting the Church of St. Andrew's in Hanover one day, I was shown by the late warden, Edmund Q. Sylvester, pieces of an old pewter Communion set. A casual question as to their age evoked a reply from Mr. Sylvester that he did not know when or how they came into possession of St. Andrew's. In the following winter in the Christ Church papers, I came upon a receipt from the Reverend Addington Davenport acknowledging the loan of a pewter Communion set from Christ Church to the church at Scituate of which he was rector. St. Andrew's, Hanover, is the successor to the church at Scituate and the pieces of pewter shown to me were obviously a part of the set loaned by Christ Church after the receipt of the gift of King George the Second.

In its more than two centuries of existence, the silver Communion set has had a checkered career. Cherished as a proud possession after its arrival, it was kept in a special chest built for the purpose, under the care of the "Upper Church Warden."

When evil days befell after the Revolution, the vestry records under date of January, 1789, bring to light a transaction which has been overlooked relating to the financial condition of the parish. The plan was

That a Proprietors meeting be called and a vote passed that the plate belonging to Christ Church be made over to those persons and their Heirs or assigns untill they shall be paid back the money which they have advanced with Interest for the same.

Nevertheless this vote shall not debarr the Church from the use of said plate but the Church shall from time to time and at all times when wanted have the same to administer the Ordinances and to return them again to the care of two persons Chosen by the Donors their Heirs or assigns and the Said trustees to be Chosen every Easter

and when ever those persons who have lent the money as aforsaid are paid back again . . . then the plate shall be returned to the Church . . . and this Vote to be Null and Void.

This plan, however, was not consummated until the insistence of the creditors of the church forced the proprietors to come to some decision as noted in the vestry record of July 14, 1789, when the wardens collected of "sundry persons" forty-six pounds, ten shillings.

This arrangement was in force for some months when "the Wardens presented the Vestry with an Instrument¹ drawn up by William Tudor, Esq^r,"¹ a generous vestryman of Trinity Church, to cover the amount of the loan as recorded in the vestry book under date of March 26, 1790, enabling the wardens to repay on June 30th, 1790, the "sundry persons" who had advanced the cash. No bond is of record and no date of repayment to William Tudor has been found but the vestry put on record their appreciation of the act by the following unanimous vote:

That the thanks of this Vestry be returned to William Tudor Esq^r for his Generosity in Advice & Services & also for his kindness in offering to Continue the Same out of regard & respect to the wellfare of this Church & that the Wardens wait upon him with a Copy of the above vote.

An editorial note in the *Church Militant* of January, 1913, brings to a happy conclusion the story of the King's Silver,

During one of the many parish controversies of fifty or sixty years ago, one Goddard, a warden, concealed some of the historic silver and could not be persuaded to reveal its hiding place. Years afterward Phillips Brooks

¹ William Tudor, 1750-1819. Harvard, 1769. Eminent Lawyer, Judge-Advocate, State Senator, a founder of the Massachusetts Historical Society.

"Mr. Tudor gave his advice and drew the Instrument gratis."
Vestry Book March 26, 1790.

discovered it in Shreve, Crump and Low's jewelry store,
and had it restored to the parish.

Now deposited for safe keeping with the Museum of
Fine Arts in Boston, it is brought out for special church
festivals, to be used and admired by those who come
to worship.

THE FIRST METHODIST PREACHES AT THE OLD NORTH

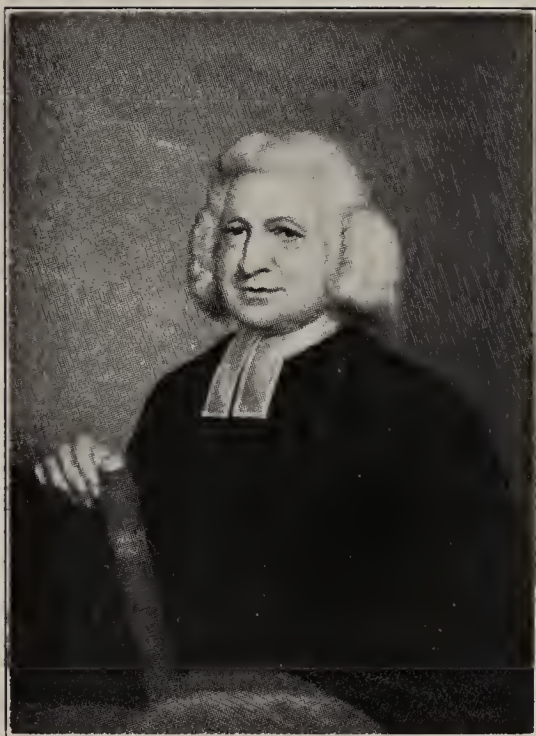
LOITERING in the bypaths of history this spring, led me to stumble on a forgotten episode in the life of Charles Wesley, the "First Methodist" as his tombstone tells us, who, as an ordained clergyman of the Church of England, once walked the streets of Boston, was an honored guest in several households, preached in two famous pulpits, visited Harvard College, hobnobbed with some of the first citizens of the town, paid his respects to the Royal Governor, and left to posterity a prose etching of Massachusetts Bay as he saw it two hundred years ago.

It all goes back to the early history of Georgia, last to be settled of the thirteen original states and the only one founded as a charity, under a charter granted by George the Second for whom the colony was named. Here, poor debtors from the English prisons and religious refugees from continental Europe were to find homes and freedom. The Society for the Propagation of the Gospel sent a missionary to convert the Indians and the philanthropic Oglethorpe, as governor, accompanied the first expedition and then returned to England for a second batch of colonists.

In the summer of 1735, looking for a successor to the S. P. G. missionary who had resigned, and learning that John Wesley had declined the Epworth living (his father having died in April), Oglethorpe prevailed on the two brothers, John and Charles Wesley, both Oxford tutors, to join the Georgia expedition. John, already in priest's orders, was to go as missionary to the Indians under the S. P. G., and Charles as the gover-

nor's secretary and chaplain, his ordination having been expedited on the very eve of departure. The second expedition set sail in late October, 1735, in two ships, one the *Simmonds*, carrying, besides the governor, the two Wesleys, a Moravian bishop with twenty-six of his flock, and a great company of families sent out at the expense of the trustees.

They reached Savannah in February, 1736, after a tempestuous voyage of fifteen weeks. Charles Wesley, afire to save his own soul and preach salvation to his fellows, found at the governor's headquarters at Frederica, a collection of miserable huts surrounded by swamps, the colonists a heterogeneous group of English, Spanish, French, Germans and Swiss. The not too friendly Indians, eager only for barter with the white men, made up the rest of his "parish." Almost immediately, differences arose between the ardent secretary and the temperamental and autocratic governor. For the young priest, there were long hours of secretarial work which he detested; he was refused even the common necessities of life, a teakettle to begin with—think of depriving an Englishman of the wherewithal to brew his cup of tea; even a cot to sleep on was pulled out from under him by the governor's orders, which meant lying on the cold and muddy ground; rising at unseemly hours to bathe in the stream before the alligators took their morning dip; and suffering recurring attacks of the dreaded dysentery, which long baffled a cure. These were some of the "petty annoyances" recorded by critics of Charles Wesley. Brother John, of tougher mould, tried to straighten out matters by exchanging parishes with Charles, who went to Savannah, while John tried to whip the Fredericans into shape. But it was no use. The rigid austerities practiced by the Wesleys, the many daily services heralded by drum beats, the prayers and homilies poorly understood by the foreigners who could not



THE REV. CHARLES WESLEY

From an Original Painting by J. Russell
in the possession of the family

From *The Journal and Poetry of the Rev. Charles Wesley*, Volume I
Courtesy of the *Boston Athenaeum*



Christ Church

Charlestown

PAUL REVERE'S ENGRAVED VIEW OF HIS MAJESTY'S NORTH
BATTERY IN BOSTON, 1760

read the English Prayer Book, — all were ill-adapted to this polyglot community which might have taken to a simpler, less ascetic gospel. So, resigning his secretary's post and bearing dispatches to the trustees in London from the governor, once more kindly disposed toward him, Charles Wesley, the disillusioned missionary, set sail for the Old World on July 26, 1736. But destiny, which was to lead him into wider fields, had reserved for him a pleasant interlude by the way.

For now a succession of gales, a leaking ship, and a drunken captain who had failed to provide sufficient water and candles for his unseaworthy ship, drove the desperate crew to near mutiny. At last, on August 30, they heard the welcome order to *stand away for Boston* for provisions and repairs. It was the 22nd of September, however, before they sighted Cape Cod; and two days later they entered Boston Harbor, which prompted Wesley to one of his rare recorded enthusiasms for natural scenery when he wrote:

September 24, 1736.

I was at leisure now to contemplate a prospect entirely new, and beautiful beyond all I had ever seen. We sailed smoothly on in a vast bason, as it seemed, bounded on all sides with innumerable small islands. Some of them were entire rock, in height and colour not unlike Dover cliffs: others steep, and covered with woods. Here and there lay a round hill, entirely clothed with green; and all at such equal distance, — that the passages seemed artificially made, to admit the narrow streams between.

Having passed one of these passages, we were presented with a new set of hills, rocks, and woods, in endless variety; until we came to the Castle, three miles from Boston. From thence we had a full view of the town, stretched out a mile and a half upon the shore, in a semicircle. We landed at Long Wharf,¹ which we walked straight up, having a row of houses on one side, and near two hundred sail of ships on the other. I lodged in a public house; went to bed at eleven.

¹Long Wharf showing the houses on it is a feature of Paul Revere's view of His Majesty's North Battery, 1760.

Fresh from the youngest mission of the Church of England, Wesley in Boston would of course present himself first to his Bishop's representative in New England, the Commissary, Roger Price, rector of King's Chapel, who "looked as not believing me to be a Clergyman, my shipclothes not being the best credentials. But returning in my habit and Dr. Cutler (rector of Christ Church) having informed him of me, he received me very cordially and pressed me to live with him while I stayed in Boston." We are not surprised therefore to find this entry:

Sun. Sept., 26th. I preached in the morning at Dr. Cutler's church, in the afternoon at Mr. Price's, on "the One Thing Needful." In the evening I fell into company with Mr. John Checkley, a right honest zealous advocate for the Church of England, who has, on that account, been cruelly persecuted by the Presbyterians.

The full text may be found in Wesley's few published sermons. A 19th century commentator says that it shows what is the one thing needful, but does not tell *how* to acquire it. It struck a prophetic note in its exhortation:—"Awake Thou That Sleepest."

Over against the Town House on the spot where now is the Sears Building, there stood in the early 18th century

THE CROWN AND BLUE GATE

This was John Checkley's shop where he sold books, medicines and other small articles. But it was more than a bookshop. It was the rendezvous, in the very heart of the town, of those who frequented it to enjoy the proprietor's keen sarcasms, pithy humor and caustic wit. Because of his belligerent advocacy of episcopacy and the Church of England doctrines, Checkley was branded in every meeting-house pulpit as a disturber of the peace. Alone of the laymen of the colony, he dared to speak, write and publish his opinions in favor of the Prayer

Book and the apostolic succession. Twice he had been refused ordination by a Bishop of London who did not care to antagonize the Puritan majority in a community where the Established Church was only tolerated. Charles Wesley's encounter with the brilliant Checkley brought him a call a few days later from a "good-natured clergyman," Ebenezer Miller from the Braintree mission (now Christ Church, Quincy), and brother to Checkley's wife. But first, the governor's lady lying sick unto death, he paid his respects to Governor Belcher.¹

The story of the next two days is best told in Wesley's own words:

Sat. Oct. 2d. I rode out with Mr. Price, in his chaise, to see the country, which is wonderfully delightful. The only passage out of town is a neck of land about two hundred yards over; all the rest being encircled with the sea. The temperate air, the clear rivulets, and the beautiful hills and dales, which we every where met with, seemed to present the very reverse of Georgia.

Sun. Oct. 3d. After near two months want of it, I again enjoyed the benefit of the sacrament, which I assisted Dr. Cutler to administer. I preached on, "There the wicked cease from troubling and there the weary are at rest:" as I did again in the afternoon for Mr. Price, though I found my strength sensibly abated.

The Monday following, with the Commissary and Madam Price, Dr. Cutler, his son, and a "Mr. Brig,"² both "Cambridge scholars," Wesley went to Braintree to return Mr. Miller's call. Surely he must have been shown with pride the fine new church built in 1727 and quite imposing with its two stories and many-paned windows.

On their return, another "worthy Clergyman, as deserving of the name as any I see in New England," the Reverend Addington Davenport, missionary at Scituate (now Hanover), was waiting to pay his respects to the

¹ Old portrait of Governor Belcher owned by Christ Church.

² Mr. Brig. Not listed in Harvard graduates.

Commissary's distinguished guest. Wesley had now met all the Episcopal rectors in the immediate vicinity of Boston. That seems to leave out Trinity Church, but it was served by the Commissary and the Bishop's "Lecturers" until 1740 when Addington Davenport left Scituate and became Trinity's first rector. Of the near-by churches, St. Peter's at Salem was just getting on its feet and St. Michael's of Marblehead was becalmed in one of its periodic doldrums, but this scholarly group, all animated by love of the Prayer Book, stands high in Massachusetts Church history.

The year 1736 was the centenary year of Harvard College. Wesley's only visit was when he drove Dr. Cutler's son to Cambridge on October 5th and "had only time to observe the civility of the Fellows, the regularity of the buildings and pleasantness of the situation."

The great social event of Wesley's month in Boston was a supper given by John Checkley to the clergy when their host entertained them with his adventures while collecting evidence of oppression of Episcopalians. There were several days of getting together to draw up a recommendation to the Bishop of London, of this "champion of the Church," whom, Wesley adds, "the Presbyterians are wise to keep out of the ministry." In 1738, John Checkley made a third and successful attempt to get ordination, and was appointed missionary of the S. P. G. at Providence. He was then in the fifty-ninth year, but he served St. John's until his death, fourteen years later. This ardent and persecuted Episcopalian, founder of the Boston Episcopal Charitable Society which is still active, received this appointment through Charles Wesley's personal intercession with the Bishop of London. The whole story is told by the former Registrar of this Diocese, the Reverend Edmund F. Slafter, D.D., in "John Checkley or the Evolution of Religious Tolerance in Massachusetts Bay."

On October 22nd Wesley notes in his Diary:

All things being at last in readiness, the wind providentially changed, and afforded me three days more to try experiments. Within that time I vomited, purged, bled, sweated, and took laudanum, which entirely drained me of the little strength I had left. . . .

Mon. October 25. I waked surprisingly better, though not yet able to walk. This morning Dr. Graves¹ came over from Charles Town to see me, gave me physic and advice; which he likewise left in writing; but would take no fee for either. The same civility I received from Dr. Gibbons, Dr. Gardener, and others. A little after Mr. Chicheley came and brought me a summons to go aboard. Mr. Price drove me to the wharf, having called by the way on some of my new friends, from whom I have received all the instances of kindness in their power to show.

When we came to the wharf, the boat was not ready; so we were forced to wait half an hour in the open cold air. Mr. Chicheley helped me into the boat and covered me up. In about two hours we reached the ship, and with Mr. Zouerbuhler, Mr. Cutler, and Mr. Brig, went on board. I lay down in the state-room less fatigued with the passage than I expected. . . . I had a tolerable night, though stripped of the conveniences I so long enjoyed on shore.

Two days later Wesley, although he had not yet strength to read the lesson, began prayers in the Great Cabin which he continued throughout the voyage, although he seldom had any present but the passengers.

They had a racking voyage which washed away the sheep, half the hogs and drowned most of the fowl; and finally, owing to continuing storms, the mizzenmast was cut down which prevented shipping so much water, and as Wesley noted on Friday, October 29th, "Toward morning the sea heard and obeyed the divine voice 'Peace, be still!'"

Storm after storm followed the ship. Their voyage was nearing its end when on November 29th they heard the call of "Land."

¹Dr. Thomas Graves, Eminent Charlestown physician; first Senior Warden Christ Church.

The two young students who were fellow passengers with Wesley, one Dr. Cutler's son John, came in for a good share of somewhat caustic comment in Wesley's Diary, for he notes that he prayed with them continually to calm their fears and only Mr. Zouberbuhler "behaved as a Christian ought to do." With the memory of this voyage in his mind, perhaps it is no wonder that young John Cutler found a living in England and never returned to Boston.

At last the voyage ended, and on Sunday, December 5, 1736, Wesley reached London, and in St. Paul's Cathedral he partook of the sacrament and returned thanks for his safe return.

On Whitsunday, 1738, Pentecostal flame descended on Charles Wesley. The cloisters of Christ Church and the spires of Oxford Town were henceforth exchanged for the hedgerows and byways of the English countryside. All England became the Wesley brothers' parish, while they turned the world upside down. They never returned to the foreign mission field; for them, John Wesley's prophetic words had come true:

To distant realms th' Apostle need not roam,
Darkness, alas! and Heathens are at home.

ORGANS AND ORGAN BUILDERS

1736-1945

FOR more than two hundred years an organ has stood in the west gallery of Christ Church, Boston. It was not until 1736, thirteen years after the church was opened for worship, that the parish had what then was taboo in any but Episcopal churches. Long before the interior of the church was quite completed, and the bills paid, there began to be talk of an organ. King's Chapel had had the good fortune to have thrust upon it in 1713 the so-called Brattle organ, and it seemed only fitting that the second Episcopal church in Boston should be equally equipped. But it was over ten years before the Christ Church vestry put on record a definite attempt to secure an organ.

31 May, 1734 Voted: Whereas a letter from Capt. Francis Cavally directed to Fran^s Beteilhe [the clerk] is presented to us Intimating to obtain an Organ for this Church, It is now

VOTED that an answer signed by the Church Wardens be sent to said Capt. Cavally desireing a direct Information how to proceed to Obtain the same and all charges Ariseing on said accounts to be paid out of the Church-Stock.

Nearly a year later it is recorded in a vestry meeting of March 1, 1735, that a letter from Mr. Peter Bayenton of Philadelphia stated that "there is in said place an Organ with eight stops or more, suitable for our church at a reasonable rate." The vestry, evidently in earnest, thereupon voted that "the charges of an organ aforesaid be raised by subscription." There the matter rested although sufficient money was promised to enable the committee to continue negotiations, this time with a cor-

respondent from Newport, Rhode Island. A letter addressed to William Price was read in a vestry meeting August 7, 1736, from a Mr. Claggett, who offered an organ for 400 pounds. Considering the price too high the vestry offered "three hundred pounds this currency for said Organ when fixt up in the church and in good order according to the approbation of proper judges." The vestry then empowered William Price and Stephen Deblois, or either of them, to go to Newport and inspect the Claggett instrument, expenses to be paid out of the subscription money.

This subscription list¹ for the organ, headed by Governor Belcher, amounted to 612 pounds, and included such patriotic citizens as Peter Faneuil; Thomas Graves, the eminent physician of Charlestown, who had been the first senior warden of Christ Church; several subscribers who at various times were officers in Christ Church, including William Price with the largest individual subscription; three women; and others who in one way or another were connected with the installation of the organ, such as William Bant who did the king's arms; John Gibbs, Dr. Cutler's son-in-law, who did the decorations; John Indicott, who built the steeple in 1740; Jeremiah Fones who paid for the transportation of the bells in 1744, as well as Thomas Gunter who made the arrangement for their purchase. Most of the subscribers were connected with Christ Church or King's Chapel, while others were just interested patrons.

THE CLAGGETT ORGAN

It was Mr. Price who made the trip to Newport, reporting on September 15, 1736, that "said Organ is readily worth the money demanded for the same and very suitable for our Church." His carefully itemized

¹ See Appendix for list of subscribers.



ORGAN LOFT IN CHRIST CHURCH
AFTER THE RESTORATION IN 1912

showing "cherubim," Avery-Bennett clock,
and one of the two brass chandeliers, called
"branches," given in 1724 by Captain William Maxwell

Boston Belong

Rev of M^{rs}: Rob^t: Jarvis and
Rob^t: Jenkins Church Warden the
Sum of Three hundred and Twenty
pounds in full for an Organ set
up in Christs Church at Withnoff
any hand

£320
Will^m: Claggett

RECEIPT OF WILLIAM CLAGGETT
1736

bill of expenses on this Newport trip makes interesting reading.

		Messrs Robert Jarvis & Robert Jenkins	
		Church Wardens of Christ Church.....Dr. £	
1735/6	March 6,	To cash paid for a letter from Mr.	
		Baynton about the Organ	0..12..4
June 21		To cash paid Ditto	6..2
July 19		To cash paid Ditto from Mr.	
		Wood	6..2
Sept. 13		To cash paid Sundry Expenses to	
		New Port to see ye Organ	6..6..6
		To cash paid for Horse Hire	3..0..0
Oct. 28		To cash paid Mr. Robert Jenkins	10..0..0
		To cash paid Mr. Shem Drown	6..0
1737	April 1	To projecting and drawing a draft	
		of ye Organ	1..10..8
		To directing ye workmen in making	
		it	5..0..0
		To drawing 6 large Pannels of Cut	
		Work	2..0..0
		To Ditto 6 smaller	1..0..0
		To 2 bushell of Charkole 1/1	2..2
			<hr/>
			£30..10..10

Boston, April ye 1, 1737

CR

By my subscription to ye Organ £30..0..0

By cash received of Capt. Welch 10..0

Errors excepted

p^r William Price

The bargain was now closed and no time lost in getting ready for the installation of the organ. By a vote of the vestry, October 5, 1736, it was resolved "to gett the front gallery prepared after the best manner for the reception of the Organ," and it was specified that the committee should "add what is proper in the Beautifying and fixing up said Organ in the church."

It was fortunate that, as usual, the vestry did not foresee into what multitudinous expenses this was to lead the parish. First, there was the work of carpenters and

painters who had to alter the gallery by removing the pews; second, the organ had no case, which had to be designed and constructed, the pipes gilded and ornaments designed to be carried out on each side, perhaps to give a more imposing front to the instrument which must have been small, as a comparison with the King's Chapel organ of 1713 now at St. John's Church, Portsmouth, New Hampshire, will show; but most essential, an organist and an organ blower.

Later on, we shall see how the problem of organ playing had been anticipated by William Price when the building of Christ Church was under discussion.

William Claggett's receipt for the sale of his organ is found in the wardens' receipt book, dated October 29, 1736, fixing the date of installation.

Rec'd of Messers Robert Jarvis and Robert Jenkins,
Church Wardens, the sum of Three Hundred and Twenty
Pounds in full for an Organ sett up in Christ Church, as
Witness my hand.

William Claggett.

The receipt calls for twenty pounds more than the amount bargained for, but perhaps the setting up proved more of a job than either Claggett or the church anticipated, as happened in later organ transactions.

When the King's Chapel organ was finally installed, not without protest, it was quite useless, as no one in New England was qualified for organ playing and an organist had to be sent for from England. In the interim the versatile William Price filled the place until the arrival from London in 1714 of Edward Enstone, who was expected to eke out his salary of £30 yearly as organist by teaching music and dancing. So shocked were some of the strict dissenters that Judge Sewall was moved to dissuade the Governor from attending one of Enstone's "balls." No other organist was available for Christ Church in 1736 except William Price who, even

before the parish had an organ, had volunteered to play free a year if engaged for five years, a proposition gladly accepted by the wardens and vestry. So the *Boston Gazette* carried under date of December 6 to 13, 1736, the following bit of news:

We hear a New Organ is Purchased and Erected up in Christ Church, whereof the Rev. Dr. CUTLER is Minister and will be Open'd and Play'd upon on Sunday next for the first time and so to continue.

By now the wardens and vestry were beginning to realize what they were in for as to expenses. The bills began to pile up — 169 pounds for carpentry, 161 pounds for painting, 30 pounds each for nails, carving and “cutt-work” being the largest amounts. Added to William Claggett’s bill of 320 pounds, they made a grand total of 842 pounds, of which only 612 pounds had been subscribed. This meant that the deficiency must be made up from the “church stock,” i.e., surplus of receipts over expenditures, or a new source of income must be tapped.

In the clerk’s carefully itemized *Organ Account* in 1737, two entries are of more than passing interest: one is the bill for painting by John Gibbs; the other concerns the maker and position of the first *king’s arms* set up in the church, which disappeared long since, leaving no trace of its existence.

We think of drab and colorless interiors of 18th century public buildings, churches especially, as being characteristic of the times. But Christ Church in 1727 under John Gibbs’ clever brush had already blossomed into color by the painting of the ropes supporting the brass branches or chandeliers, — “prussian blue picked in with vermilion”; the cherubs’ heads and “fusthoons” on the panels, which certainly must have had color; and the painting and gilding of the tables of the law which was done at this time. In 1736 the back drop of the organ loft blazed into “bright red,” the pipes and decr

rations carried out on each side shone with gilt, there were four carved capitals by Gabriel Hebert, painted and gilded, and in front of the organ loft hung eight damask curtains made largely from the "altar piece." The word "altar" meant the Communion table, which was covered with a voluminous damask cloth often called a "carpett." This arrangement still exists in Trinity Church, Newport, Rhode Island, built in 1724-5, which has retained, not only the ropes of the brass chandeliers, identical with those of Christ Church, but the swathing folds of a damask Communion table cover. In passing we note that Trinity Church has never made the mistake of dulling the beautiful polished brass of the chandeliers with an ugly coating of bronze, as it has been the misfortune of Christ Church to suffer. St. Michael's of Marblehead has also an ancient brass chandelier kept in its pristine beauty of mellowed brass.

During the months of preparation for the installation of the organ, Christ Church had a visiting preacher in its pulpit for several Sundays, none other than a missionary of the S. P. G. driven by storms into Boston en route from Georgia—the disillusioned Charles Wesley. Could he have known for how many years his own yet unwritten hymns were to rise in praise and thanksgiving in the church where he was then preaching, what would have been his thoughts? Dr. Cutler was a busy man that year also—for his son John (Harvard, 1732) was to enter the ministry, and friends in the parish had been raising money¹ to send him to England for ordination. He left with Wesley and never saw his native land again, settling down in a rural parish in England until his death.

By December the organ was ready for use after tuning by Stephen Deblois, and the vestry voted that there should be a public performance on the organ on Sunday,

¹ See Appendix.

December 19, 1736, to raise something towards the deficit. The *Boston Gazette* carried the notice of this event but no comments, after the performance which netted forty-eight pounds, swelling the total receipts to six hundred and sixty pounds and five shillings. Of what was played on the organ, who was the performer and who were present, we know nothing. Organ music was now successfully launched on its 200-year course in Christ Church as the keys were delivered to William Price, and the first organ blower, John Fraizier, was instructed to attend him.

The last item on the *Organ Account*, as posted by the clerk in 1737, is a payment of £15 to William Bant for the king's arms, which was painted and gilded by John Gibbs. This definitely settles that it was in the organ loft, probably on the front of the organ case designed by William Price. That it disappeared is not strange, for in the turmoil of the Revolution many such symbols were torn from walls or buildings. In St. Michael's Church, Marblehead, the king's arms were torn from the wall and the bell rung until it cracked. Christ Church being closed for three years at this time, and strongly anti-Tory, must have had some silent partners in such vandalism.

There had been constantly recurring expenses on the organ. It had been tuned by Stephen Deblois, Thomas Johnston and Peter Pelham, Jr. Then in 1743 it was put into Thomas Johnston's hands for a drastic overhauling as to tone, according to Johnston's bill.

Mr. Robert Jenkins and Mr. John Gold
Wardens of Christ Church.

April	To my Assistance & Tuning your Organ p ^r Agree &C	£20—
17	To Cutting all the pipes in order to make the Organ half a note sharper or higher	5—

1743 To making a New Frame for & removing
the pipes that stood in the front on their
proper place y^e wind box.

5—

Boston, Octo^r 25

1744

Errors Except^d

p^r Thomas Johnston

James Buck spent a week in December, 1749, "mending y^e organ and working on ditto" at 50 shilling per day—including a "small skin to mend Organ Bellows" at 12 shillings and in the February following the wind chest was taken down and repaired and the inside leathered by Messrs. Simpson and Edwards at a cost of £20. In 1750 Thomas Johnston once more had the organ in hand and this time the bass pipes were moved at a cost of £82. Two years later he again "tuned and mended y^e Organ." By this time the instrument may not have seemed so "readily worth the money" asked for it by William Claggett in 1736. Then something happened. On April 15, 1752, the vestry

VOTED That Mr. Johnson¹ have Thirty pounds Old Tenour paid him for Taking down the *Old Organ* and putting it up again pr agreement provided that said Johnson is willing to allow the £30 again out of the cost of a *New Organ* the church is now about agreeing with him for without taking any further advantage of the Church therein.

On April 21, 1752, Johnston receipted for "Four Pounds Lawful Money² on acct of pulling Down and putting up the Old Organ Belonging to Christ Church and so as to be in part paym't for a new Organ said Church is now About agreeing with me for."

The Claggett organ as an entity had now disappeared. This may possibly clarify the statements about its origin, for the Trinity Church, Newport, Rhode Island

¹Thomas Johnston's name is frequently written without the "t," but his own signature is always Johnston.

²The distinction is *always* made in the Christ Church Accounts between Old Tenour (depreciated currency) and Lawful Money.

organ imported from England in 1733, was not tuned or repaired¹ for nearly a century (1835), when the organist refused to play on it more than three months longer unless it was repaired. William Claggett, known as an experimenter in many fields, may have had a try at organ building, which would explain the repeated repairs and alterations to which it was subjected; but evidence that he built it himself is lacking.

A "Mr. Halliburton," who repaired the Claggett organ, applied to the vestry May 16, 1738, for "liberty to place & fix up his Organ in the Church Bellfry for his own Safety and Security in Case of Fire and finding no Inconveniency may attend it it is now

VOTED that Mr. Halliburton have Liberty to Sett up his Said Organ in the Church Bellfry during pleasure; he avoiding always that the Church be not thereby Incumbered; And also that he have liberty to take it away whenever he please."

No further record appears in regard to this organ, when it was placed there or when removed. This memorandum is placed here as a matter of record.

WILLIAM CLAGGETT

Not much is known about William Claggett as a clock maker and still less as an organ builder. He was born in 1696, probably in Wales, came to Boston as a youth, was there married on October 21, 1714, to Mary Armstrong; advertised under the name of "William Claggett, Jr., Clock Maker near the Town House," in December and January, 1715-16. In the latter year he removed to Newport, Rhode Island, where he was later admitted as a freeman, joined the First Baptist Church and in 1721 published a religious book on a local controversy.² In 1726 he was mentioned as a musical in-

¹ Wm. King Covell — *The Organs of Trinity Church, Newport, R. I.*

² William Claggett. "A Looking Glass for Elder Clarke and Elder Wightman and the Churches Under their Care."

strument maker and in 1738 was printing paper money for the Rhode Island Colony. His experiments in electricity are said to have influenced Benjamin Franklin's researches and in 1747 he was exhibiting an "electrical machine" in Boston.

From material collected by the Clock Club, Mr. Albert R. Partridge, secretary, made the following résumé after its meeting on November 2, 1935:

Thus to date we have William Claggett identified as a merchant, a clock maker, an author, an engraver, a printer, possibly a maker of musical instruments and a dabbler in the science of electricity.

Truly a jack-at-all-trades but certainly a master clock-maker, as the many beautiful examples¹ of his work still extant after two centuries well confirm.

William Claggett died October 18, 1749, his second wife Rebecca, mentioned in his will, surviving him, but none of his business papers nor correspondence has ever come to light.

THE JOHNSTON ORGAN

Soon after Thomas Johnston made such a drastic overhauling of the Claggett organ pipes (1750), it becomes evident either that the old organ was not considered worth tinkering with or that the parish had become organ conscious by the greater beauty and capacity of the organ imported for Trinity Church in 1744; for on August 11, 1752, the vestry record reads as follows:

VOTED That Mr Johnson make for the church called Christ Church a New Organ with the Echo equall

¹ One of Claggett's clocks is in the Newport Historical Society's rooms, another on the steeple of Trinity Church, Newport, Rhode Island. Others are privately owned. The one bequeathed to Rt. Rev. Samuel G. Babcock, a native of Newport, Rhode Island, was the means of tracing the Claggett organ in Christ Church. It has never been listed in any clock book, however, but a close-up of the dial was reproduced in the *Boston Evening Transcript* of February 29, 1936.

to that of Trinity Church of this Town, and that he be paid for it two hundred Pounds Lawful Money to be done according to the Terms already mentioned & also that Mr. Johnson if he pleases make a Double Diapason in the Treble.

VOTED that Capt. John Pullen & Giles Tidmarsh the present Wardens sign the Contract or Articles of Agreement for the same in Behalf of said Church.

Two days later, August 13, 1752, it cost the parish five pounds, ten shillings paid to R. Jennings for drawing the articles, a transaction doubtless facilitated by the twenty shillings paid for accompanying "punch."

While the Claggett organ was dismembered, from January 1, 1752, and Johnston was putting it together again, he set up an organ of his own make in the church and on March 30, 1752, the proprietors voted that "Mr. Johnson should have a consideration for his Organ being used for the church for 3 mos. last past as the Vestry thinks proper," Johnston receipting on April 16, 1752, for "£10 Old Tenour or £1, 6 sh. 8 d. Lawfull Money for Use of my Organ now standing in Christ Church."

The phrase "now standing in Christ Church" obviously refers to the temporary organ, but has misled some writers to give the date of the second organ as 1752. As we see by the records, however, the vote for the organ with an echo equal to Trinity's was not passed until August of that year.

Collections for the organ fund came in slowly and the committee had to go after some of the money, a proceeding familiar to twentieth century collectors. A July record shows an expenditure of £1, 10 sh. "paid for hire of a chaise at Charlestown to go to Mr. Temple and Mr. Isaac Royall at Mistake [Mystic] for subscription to Organ."

Money evidently continued to be scarce and Johnston was paid in dribblets, sometimes six and eight pounds

at a time, over a period of seven years, until late in 1759 the Wardens' Receipt Book shows the following entry:

Dec. 28th. 1759. Received of John Pigeon (Church Warden) seventeen pounds, eleven shillings and three pence, Lawfull Money in full for an organ and all debts and demands on Christ's Church or the Wardens and Vestry of the same.

Thomas Johnston.

Nevertheless, five years later on September 7, 1764, the wardens and vestry received a letter from him requesting "some allowance in consideration of the hard bargain he had in makeing the organ," whereupon they

VOTED That a present of Ten pounds Law money be given to Mr. Thomas Johnson in Consideration of Extraor^y Trouble and Expence in makeing the Organ.

VOTED That Mr. Thomas Johnson be paid three pounds L. M^o. for half the cost of an additional Stop he has put into the organ.

It seems hardly probable that in 1764 Johnston would have been asking for additional payment for an organ completed ten years earlier. No correspondence is in the archives of the church, so all inferences have to be made from the book entries or bills. As for the organ he made while the Claggett organ was being rebuilt, there is no record of further payment for its use in the church and we may infer that the rebuilt Claggett organ served until such time as the new organ was ready. Curiously enough, in the wardens' accounts for Christ Church in 1771, in a summary of outstanding debts due to various individuals, there is one item of "£97. 10 sh. due Est. of Thomas Johnson." This was four years after his death and presents an unsolved question in view of previous records.

The center of the present organ case, generally conceded by experts to be with slight alterations and enlargements the Johnston case, now demands our attention.

Indesent
£11.4.0 John Brooks
Boston December 28th 1759. Received of John Pigeon
(Church Warden) Seventeen pounds Eleven shillings
& three pence Lawfull money in full for his
Organs & all debts due, & demand on Christ-
Church or the Wardens & Vestry of the same
£17.11.3 # Thomas Johnston

RECEIPT OF THOMAS JOHNSTON
1759



THOMAS JOHNSTON
1708-1767

Builder of the Christ Church Organ, 1759

*From a Portrait attributed to Robert Feke
Courtesy of Rose Standish Nichols*

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We know that "John Vintenon & John Indicott, In Company" made the case for the Claggett organ. Indicott was the builder of the second spire of Christ Church and had done much of the work on the new King's Chapel (1749). The expenses for the Claggett organ had been all listed on an Organ Account, each item carefully accounted for; but not so for the Johnston organ, and a scanning of each bill and entry for this period becomes necessary to bring out details.

In that curious little record book begun by F. Beteilhe, the parish clerk in 1733, where the book was presented to creditors to make out their own bills, perhaps when an itemized account was not desired, there are two records which may throw some light on the subject. The first reads,

Boston, 5th May 1758. Received of Mr. John Baker, six pounds fifteen shillings, Lawfull money in part of an Acct. for work done at Christ Church.

Thomas Stevens
John Longley

and the second,

Boston Aug^t 31st. 1758. Received of Mr. John Baker Thirty Four Pounds ten shillings 1 3/6 Lawfull Money In full for the Organ Case and Stuff and Sundry Jobbs.

Thomas Stevens
John Longley

34-10-1 3/6

This would seem to imply that Stevens and Longley built the case and had to wait for their money as well as Johnston, or that the case was not ready until 1758 and that Johnston had still a year's work on the organ before the final payment in 1759. As Johnston was a decorator of fine cabinet work, he may well have spent the good part of a year in embellishing the case.

Writing in the musical magazine, *Diapason*, S. Harrison Lovewell, in an article on the Christ Church organ of today, states that the present case is probably the original Johnston case with slight changes and is a work

of great architectural beauty. He adds that possibly a few of the pipes are Johnston's, but this is merely conjecture. There are unsubstantiated references to the present location of some of the pipes, but none have been verified.

In 1817 the Johnston organ was still in use in Christ Church. Yet three years later the parish was bargaining for another organ to replace it, which was done in 1821, when the Goodrich organ took its place in the musical sequence of the Christ Church records.

The only record of a recital played upon the Johnston organ is in 1808. It is an interesting addition to the slight knowledge that we have of the uses made of the organ for the public. Here is the program:

Boston July 8, 1808.

Order of Performance.

1. VOLUNTARY
2. ANTHEM, *Now is Christ risen, &c*
3. CHANT *Cantate Domino*
4. 150th PSALM
5. 23^d PSALM
6. ODE ON MUSICK
7. VOLUNTARY, and Contribution to be applied to the establishment of a *Singing School. Organist. &c*
8. EVENING HYMN
9. VOLUNTARY

Ode to Music

Bass Solo.	Down steers the Bass with grave majestick air,
Treble Solo.	And up the Treble mounts with shrill career,
Duo. Treb. & Bass.	With softer sounds in mild melodious lays,
Tenor Solo.	Warbling between the Tenor gently plays,
Alto Solo.	But if the Aspiring Alto joins its force, See like the lark it wings its tow'ring course, From the bold height it hails the echoing Bass
Bass Solo.	Which swells to meet And mix in close embrace.
Trio.	The different systems all the parts divide, By Musick's chords their distant notes are tied, And sympathetick strains, enchanting wind, Their restless race till all the parts are join'd.

Chorus.

Then roll the raptures through the air around
In the full magic melody of sound.

Boston, July 8, 1808

Sir

The above is to be performed at Christ Church on Sunday next, in the afternoon; agreeable to a vote of the Proprietors at Easter meeting; you are hereby notified and requested to attend with your friends, and to lend your aid to a measure, calculated to promote the interests of our Church.

Lynde Walters }
Robert Fennelly } Wardens

Ephraim Lock, Esq.
Salem Street.

THOMAS JOHNSTON

So much has been written about the Johnston-Johnson families, artisans of 18th century Boston,—how many there were, how they spelled their name, whether one man, the Thomas Johnston who built the Christ Church organ, did all the other things he is credited with,—I have confined my garnered facts largely to his work in Christ Church. That three members of one family, father and two sons, should have contributed so much to the æsthetic side of worship in Christ Church, is indeed noteworthy. But the human interest of the story demands that something should be told of the craftsman as well as of his craft.

Thomas Johnston, according to Cornelia Bartow Williams, fourth in line of descent from the organ builder, was born in Boston in 1708. F. W. Coburn, in his well-documented monographs in *Art in America*, points out that the year of birth is probably deduced from the "Aged 59 years" in 1767 on his tombstone, as Boston vital statistics do not give his birth and he may well have been born elsewhere, possibly in England, for almost nothing is known of his early life. He lived on the west

side of Brattle Square, Boston, opposite the Brattle Square Congregational Church to which he was admitted to membership in 1726. From his shop in the yard behind his house there poured forth during forty years an amazing stream of artistic products, ranging from church organs to beautifully engraved trade cards. Miss Williams lists him, besides "pioneer organ builder," as an "ornamental painter of clocks, furniture, raised or embossed escutcheons, engraver of bookplates, maps, views, music," and a recent discovery makes him a japanner as well.

The Worcester Art Museum owns three engravings by Thomas Johnston, a handsome armorial bookplate of William P. Smith, a large map of the Kennebec River region, and a trade card of John Gould, Jun^r., reproduced in the *Boston Evening Transcript*, July 15, 1939. On another trade card, dated 1732, Johnston advertises himself as a japanner. In 1755 the Psalms of David were advertised as "Engraved, Printed & Sold by Thomas Johnston Brattle Street, Boston." A noted book, *The Grounds and Rules of Music Explained or an Introduction to the Art of Singing by Note. Fitted to the Meanest Capacity by Thomas Walter M.A.* was printed and sold by "Thomas Johnston in Brattle Street, Boston, over against Mr. Cooper's Meeting House," and contains twenty pages of music engraved by him. In 1729, in association with a cartographer William Burgis, a *Plan of Boston* was advertised as "Engraven by Thomas Johnston."¹ Johnston's flight into the realm of portrait painting is limited to a pastel likeness of Dudley Atkins, a distinguished citizen of Newburyport, now in the Massachusetts Historical Society collections.

With all this versatility, little is known of his work as an organ builder. His labors on the Claggett organ in Christ Church and his commission to build an instrument

¹ *Bostonian Society*, Pub. 25 - II, p. 114.

to replace it, certainly gave him a start in organ building and serves to place him incontestably as one of the most outstanding New England organ builders. Several church organs are known to have come from his hand. One made for St. Peter's Church, Salem, Massachusetts, in 1754, which was later sold to St. Michael's Church, Marblehead, a church noted as being the first to use a chanted psalter, bore his name on a plate when it came into the hands of Hook and Hastings, 19th century organ builders, in 1833. The plate was seen by several interested persons but disappeared more than seventy years ago, according to J. H. Edmands in a letter to William F. Gavet, historian of St. Peter's Church, Salem. It was worded as follows:

Thomas Johnston Fecit
Nov. Anglorum 1754.

St. Michael's Parish paid the last hundred dollars due on this organ to St. Peter's Church, Salem, in 1821.

Thomas Johnston was evidently musically inclined, for a record of the Brattle Square Church, of which he was a member, states that in 1739 their committee "applied to our good brethren, Mr. Johnston and Mr. Mason and prevailed with 'em to set together and lead us in the ordinance of singing." And they might have had Thomas Brattle's organ to lead them if they had not rejected it as a gift not compatible with worship in the house of God! How long Johnston continued to "set" with Mr. Mason I do not know. Many years later, in the latter part of 1754, he had been singing in King's Chapel for thirteen weeks at the rate of thirteen pounds and five shillings per quarter. The contract was renewed on April 19, 1756, by a vote that "Mr. Johnston be continued to Sing and be paid Two Shillings and Eight pence p^r Week Lawfull Mony Sallary as long as the Minister and Wardens find it necessary." There is no further record of such service in the published *Annals of*

King's Chapel, nor is there any record of Johnston's singing in Christ Church. A perusal of his *Accomplishments* as listed by Miss Williams shows that many things were under his clever fingers for attention around this time.

In 1730 Thomas Johnston married Rachel Thwing and, after her death, her cousin, Bathsheba Thwing who remarried after Johnston's death. Two only of Thomas Johnston's children figure in the Christ Church story: William, of whom a brief account may be found under "Organists of Christ Church"; and John, the portrait painter, whose murals remained long to adorn its walls.

In view of the fact that Thomas Johnston is acknowledged to be the builder of the first church organ of American make,¹ it is regrettable that so little is known of this first organ which for nearly seventy years stood in Christ Church. Some idea of his craftsmanship and skill may be inferred from the repairs he made to the Claggett organ, and what he did to his own beautiful instrument, which as late as 1817 Shubael Bell, senior warden, described as the work of an American artist and an organ of remarkable sweetness of tone.

Descriptions of the Christ Church organ of today, which have from time to time been made, have been based on the premise that it was the Johnston organ the writer was describing. The church records do not bear out these conclusions, as each time an organ has been bought, and there have been two after Johnston, it has been specifically stated that the contents of the old organ were of no further use and were turned over in part payment of the price asked. Each time, however, the case has been retained, enlarged to fit the larger contents but

¹ It is not absolutely certain that William Claggett built the organ which he installed in Christ Church in 1736. It is definitely known, however, that Thomas Johnston built with his own hands the organ which replaced the Claggett organ in 1759, an organ which has been acknowledged the first organ made by an American.

with the central portion still, we judge, as it was left by Thomas Johnston.

In 1820 the parish was bargaining for its third organ, the deal being consummated in 1821, when William M. Goodrich, then the most prominent organ builder of New England, carried away the contents of the Johnston organ and fitted one of his own make into the enlarged case.

Until Thomas Johnston's papers come to light, the story of the first church organ of American make must remain in the fragmentary condition presented by the Christ Church records.

Johnston's busy life drew to a close in 1767. Although in his early years he was a member of the Brattle Square Church, he seems to have gone over to King's Chapel, where he had sung for many years, as he was interred in the adjacent burying ground. The following inscription appears on his tombstone:

Here lies Buried
the Body of
Mr Thomas Johnston
who departed this life
May 8, 1767
Aged 59 years

THE GOODRICH ORGAN

In 1823 Christ Church would reach the century mark. Risen from its low estate after two disastrous wars and still in the shadow of the second, the parish must now arrange to celebrate its hundredth birthday. Subscription papers passed around among "well-disposed" persons was the usual method of raising funds to meet an emergency, but in 1820 the parish "pitch'd upon" an additional source of revenue by a vote of the proprietors, May 5, 1820.

The Committee appointed to inquire into the state of the Tombs under Christ Church, recommend that out of

monies received from the future sale of Tombs, One Hundred Dollars be appointed to pay the Bond due the *Episcopal Charitable Society*, the sum of Five Hundred Dollars be next appropriated towards rebuilding the Organ, and the remainder be applied towards discharging the debt due Mr. Eaton.

In addition they launched a subscription paper which was headed

Boston, May 11, 1820.

We the Subscribers agree to pay to Mr. John Sowden the sums set against our respective names for the purpose of rebuilding the Organ in Christ Church, Boston.

Asa Eaton	100	A Friend	20
Thos. Clark	20	Joseph Head	20
John Sowdon	50	Robert Cain	25
George Harris	50	H. R. Amory	20
D. Sears	50	William Phillips	20
John Wilson	50	James Perkins	20
A Friend J. R.	10	Sam ^l Nickels	50
W. Shimmin	25	J. W. Revere	20
		<hr/>	
		550	

The vestry confirmed this vote with the additional statement that "the repairs or new building of the interior of the organ" was "a work much wanted to be done," but it promised \$550 which, with the \$500 to be used from the sale of tombs, seemed amply sufficient to put in repair the Johnston organ, now past its sixtieth year of almost continuous use.

A new organ builder had come into prominence in the early part of the 19th century, William M. Goodrich. He had repaired the King's Chapel organ in the latter years of the 18th century and also, in 1808, the Johnston organ in Christ Church. Some years previous Goodrich had built an organ for Bishop Cheverus for the Roman Catholic Church in Boston, and had set up an imported organ in St. John's Church, Portsmouth, New Hampshire. He was the best authority on church organs at this time, and

the committee awaited with confidence his report. It proved to be the doom of the Johnston organ, as the proprietors' record book shows.

The committee appointed to examine into the state of the Organ in Christ's Church for the purpose of having the interior part thereof repaired or rebuilt as may be found necessary.

Report. That they have attended the duty assigned them. That after a minute & careful examination they find it necessary to have the interior part of the organ rebuilt, that they have agreed with Mr. Wm. Goodrich to rebuild the same for \$1200 payable as hereafter stated, and the old interior part of the organ with the exception of the bellows which was on examination found to be in perfect order. Their agreement with Mr. William Goodrich was to pay him \$600 Cash on the organ being completed to the satisfaction of the Church and approved of by such gentlemen as might be chosen for that purpose and the further sum of \$600 in six months from the period of such completion and acceptance.

The committee further report that the interior part of the organ has been completed, and approved of by gentlemen who have examined and heard the same, that they have delivered to Mr. William Goodrich the interior part of the old organ and paid him in cash \$600 given him their joint note for \$500 payable the 16 August next as also for \$100 payable whenever the said Goodrich shall have gilded the exterior pipes of the Organ which will be in full of their contract with said Goodrich.

The committee further report that they have received from the voluntary contributions of the friends of the Church for that purpose \$405 and also the further sum of \$200 from the Treasurer of Christ Church in part of the sum of \$500 heretofore voted for that purpose out of money to be received by the sale of Tombs under the Church.

To enable the committee therefore to meet their engagements with Mr. Goodrich it will be necessary for them to receive the \$300 balance of the sum voted for the purpose as before stated which will leave a sum of \$295 to be provided for.

The committee however feel a lively sensibility in stat-

ing that from the liberality heretofore manifested by the voluntary contributions of the friends of the Church, they shall be able to collect from their future contributions the sum necessary to fulfill their engagements.

Boston, April 28 { (Sign'd) Jno. Sowdon } Committee
1821

The order for replacement of the Johnston organ which was given to Goodrich, called for an "Arrangement of Stops for an Organ for Christ Church, Boston," as follows:

Arrangement of Stops for an Organ for Christ Church
Boston — — — —

Great organ Up to F in alt and to G G —
Stop Diapason
Open Diapason
Principal
Flute
Twelfth
Fifteenth
Cornet Treble
Sixquanttra Bass
Trumpet Treble
Trumpet Bass
Cremona To fiddle G—
Swell To fiddle G—
Stop Diapason
Open Diapason
Principal
Hautboy
Violini ———

Double Slides to Stop Diapason, open Diapason,
flute, Principal, Cremona &c act with a Pedal ———

The above is a copy of a memorandum given to W^m
Goodrich

(Signed) *Saml. P. Taylor*

and on February 16, 1821, his receipt:

Mess^r John Sowdon }
John Wilson } To W^m M. Goodrich Dr.
George Harris }

To and Organ Complete placed in Christ Church, }
warranted good, at the price of Twelve Hundred } \$1200.—
Dollars & the contents of the old Organ }

Boston Feby 16. 1821

Received payment

(Signed) Wm. Goodrich

The archives of Christ Church contain the following letters from the gentlemen who had been called upon to give their opinion regarding the Goodrich organ, which the bill states was "warranted good," an opinion which is borne out by these letters.

Boston Feby 17th 1821

To the Committee
of the North Church¹

Gentlemen

I have heard your Organ with great satisfaction and am happy to say that Mr W^m Goodrich has done you ample justice. You have now one of the Best Organs in Boston.

I remain

Gentlemen

Yours Respectfully

G. K. Jackson

To the Gentlemen Committee of the North Church¹

Gentlemen

Being called upon to accompany Doct^r Jackson to pass Judgement on your Church Organ made by Mr. W^m Goodrich, I herewith certify that I coincide with Doct^r Jackson as to the Musical merits of the Instrument which in our hearing was travers'd through every Stop, and I further observe that I saw the work in its Infancy which appear'd to me to be as well executed as any I ever saw in London.

Gentⁿ

Your Obed^t Hum^l Serv^t

Boston 27 April 1821

Marsdⁿ Naddock

Christ Church was indeed fortunate to have in use for over sixty years an organ built by a man of whom

¹Two of the many records which show that Christ Church was now colloquially as *North Church*.

it was said that " In old-style voicing and tuning instruments William Goodrich has scarcely been surpassed. His reeds in particular were smooth and harmonious and mingled well with the diapasons without overtopping them and destroying their character." It is regrettable that something could not have been done with the Goodrich organ which was replaced in 1884 by one built by Hutchings and Plaisted. This latter organ is still in use in Christ Church.

WILLIAM M. GOODRICH

One of the early important organ builders of America was William M. Goodrich, born at Templeton, Massachusetts, July 21st, 1777, the second son of Ebenezer Gutterig and Beulah, daughter of Elisha Childs. Later in life, William changed the spelling of his name to Goodrich, and added a middle name, Marcellus.

His first knowledge of the organ was gathered when visiting a Mr. Bruce, who had been assisting Dr. Josiah Leavitt of Sterling to construct a small organ of wooden pipes, and on his return to Templeton he made one for himself.

In 1805 he started a church organ, which he finished and put up in 1806 for Bishop Cheverus for the Roman Catholic Church on Federal Street, Boston. From 1806 he continued organ building, repaired the organs in King's Chapel, Christ Church and Trinity Church, Boston, and set up an English organ in St. John's Church, Portsmouth, New Hampshire.

In 1809 he travelled about the country exhibiting Maelzel's Panharmonicon, a combination of wind instruments played by machinery.

He left Boston in 1811, returned in 1812, and went into the firm of Hayts, Babcock & Appleton, nearly opposite the Old South Church. For several years he continued organ building alone, but in 1815 returned to the

firm of Hayts, Babcock & Appleton, who failed later in the year.

During the next five years he was occupied in organ building for a firm in which he was partner, but on the dissolution of that firm he continued alone in the old building where he built an organ for Christ Church in 1821. In 1832 he built an organ for the First Parish Church (Unitarian) in Templeton, which was in use for sixty years.

His talented brother, Ebenezer,¹ worked with William for some twelve years before commencing business with his brother-in-law, Thomas Appleton. It was said of him that "he could build every part of an organ from bellows to swell." These two brothers were not the only geniuses in the Goodrich family. Their sister Sarah has been described as "the most noted miniature painter in Boston." Some of her miniatures are now in the possession of the Narragansett Historical Society, Templeton, Massachusetts. Another sister, Elizabeth, was less well known as a miniature painter.

Miss Ayars, in her well-documented book,² quotes the following from *A Hundred Years of Music in America*:

He was a self-taught and exceedingly ingenious mechanic, a student of general knowledge, a diligent investigator, with a correct musical ear and considerable proficiency in music. He united these faculties in his devotion to organ building with such success that during the time he continued in business, from 1805 - 1833, [the year of his death] but three foreign organs were introduced into Boston, while his instruments became known throughout the whole of the United States.

¹The first parlor organ built by Ebenezer Goodrich was inherited by a great-granddaughter, Miss Elinor Whidden of Marblehead, who presented it to the Narragansett Historical Society, Templeton, Massachusetts.

²*Contributions by the Music Industries of Boston 1640 to 1936.*
Christine Merrick Ayars

THE HUTCHINGS AND PLAISTED ORGAN

By the time Christ Church next needed another musical instrument, organ building had passed from the hands of individual organ builders. The tempo of life in the late 19th century had stepped up, and gone were the days of the patient and loving labor of such men as Thomas Johnston and the Goodrich brothers, who had contributed so much to the growing love of church music.

In 1884 Christ Church came into possession of funds for repairs through a legacy. The Goodrich organ had then been in active service sixty-three years, and the committee appointed to look into repairs found them impracticable; and a second-hand organ, built in 1874 by Hutchings and Plaisted for Trinity Church, Lawrence, Massachusetts, was purchased for \$1,200 and the old material of the Goodrich organ.

This necessitated removing parts of the high pews in the organ loft, as the organ was wider, but it did include the retention of all of the Johnston case to which were added extra pipes on each side.

The report of the music committee on the repairs of 1884 by Mr. George W. McConnell, states that the original value of the organ was \$3,000. A letter from Mr. George S. Hutchings, when undertaking the work, states that for an additional \$400 the firm would "supply new Swell Wind Chest and carry through all the Swell stops, the full compass of the Key Board." Attached to this letter were specifications for the organ construction.

In a recent examination of the organ it was noted by an expert that this work could still be done, and by some modern improvements the organ might be brought into a more satisfactory condition.

That Christ Church had the good fortune to secure for its fourth and present organ such a firm as Hutchings and Plaisted, who built organs for churches all over the country, is exemplified by the following statement by

William B. Goodwin, organ builder: "In the period about 1870 this company [Hutchings & Plaisted] probably did the finest work in America."¹

This forever sets at rest statements that the present organ in Christ Church is the organ built by Thomas Johnston in the 18th century.

Hutchings & Plaisted Organ
Specifications

Swell organ

Viol di gamba

Stop Diapason (Treble)

" " (bass)

Open Diapason

Oboe

Principal (treble)

" (bass)

Bourdon 16 ft. (treble)

" (bass)

Cornet

Tremulant

Great Organ

Dulciana

Keraulophan

Melodia (treble)

Stop Diapason (bass)

Open Diapason

Flute 4 ft.

Principal

Twelfth

Fifteenth

Besquialtra

Trumpet

Swell to Gt. Coupler

" " Pedal coupler

Pedal " Great "

Cornet in Swell instead of in Great as in specifications.

No Cremona in Great

No Violin in Swell

Oboe in Swell which is not called for in specifications.

Keraulophan in Great. (Perhaps this is the stop which is called

Cremona in the old specifications. It is a stringy sounding stop.)

¹ Christine M. Ayars, *op. cit.*

ORGANISTS

1736-1824

The best of organs would be useless without organists to play them. The story of music in Christ Church, Boston, would be incomplete, and less than justice would be done, if we failed to include in our narrative some account of the early organists of the parish.

For several decades in Colonial New England, organs were to be found only in Episcopal churches. The early organists, therefore, as well as the organ builders, have an honored place in the history of the development of church music in America.

Moreover, being almost without exception laymen who thus enriched the church's worship, they should not be left among those "which have no memorial, who are perished, as though they had never been,"¹ but should be gratefully remembered by later generations.

Their biographies, all too brief because of the paucity of information, are interesting in themselves, and we could wish that more might be known about them.

WILLIAM PRICE

1736-1743

The first organist of Christ Church was William Price, a post he filled for over six years under the terms of a unique contract on file in the church archives. It reads as follows:

Whereas I the under named William Price did make a Voluntary Offer to the Church Wardens & Vestry of Christ Church in Boston at a Meeting of the Said Vestry March the 15, 1735/6, that I the Said William Price will

¹ Ecclesiasticus 44: 9.

officiate as Organist in Said Church for one year certain
 with[out] demanding any Sallry for the Same, The
 Church Wardens being desirous that I Should give it
 under my hand, agreeable there unto, I do now promise
 to the present Church Wardens Mess^{rs} John Hooton &
 Rob^t Jarvis and allso to the Church Wardens for the time
 being that at all proper & Usuall Times of Divine Service
 officiate as Organist in Christ Church in Boston, for one
 year certain without demanding any Sallry from the
 Church Wardens for the Same, and at the End of Said
 year do further promise to Officiate as Organist in Said
 Church (if Residing in Boston) for and during the Space
 of four years certain, for consideration of which the
 Church Wardens of Said Church now and for the time
 being Shall & will truly pay or cause to be paid unto the
 Said William Price The Sum of ten pounds p Quarter —
 Immediately after Each Quarter day current money of
 New England for Every Quarter of a year that the Said
 William Price Shall Officiate as Organist in Said Church
 during the Space of the above mention four years, in Wit-
 ness where of I have Set my hand this 25 day of march in
 the year 1736 —

William Price

Sign in the }
 Presence of us }

G. Tenant
 Tho^s Greene.

Mr. Price's organ playing dated back twenty-two
 years to the year 1714, when the parish of King's Chapel
 installed the organ bequeathed by Thomas Brattle,
 Esq., to the Brattle Square Meeting House [Congrega-
 tionalist] with the proviso that if that society did not
 accept the gift, the organ was to be offered to the King's
 Chapel. There was then no other church organ in all
 New England, and for many years thereafter none in any
 but Episcopal churches.

No organist nearer than England was available and
 while awaiting the arrival of one from London, William
 Price of King's Chapel officiated as organist, for which he
 was paid on August 20, 1714, seven pounds, ten shillings

“for One Qrs Sallery due at Midsummer 1714,” in addition to “seven pounds Ten shillings more for work he has done ab^t the Organ.”

In time for Christmas, 1714, Mr. Edward Enston arrived from London and William Price's services as organist were no longer needed. Enston's salary was £30 yearly, the same as that paid to Price, and he was expected to supplement the church payments by giving music and dancing lessons. He had also been instructed to learn how to make repairs on an organ before leaving England.

Nine years later when the new church at the North End was nearing completion the vestry of King's Chapel on November 23, 1723,

VOTED that Mr Edw^d Enston deliver the Key of the Organs to Mess^{rs} Price & Gifford that they may practice on the Organ in order to qualify one of them to be Organist.

No doubt Mr. Price availed himself of the privilege and we know that Nathaniel Gifford did, as he succeeded Edward Enston as organist of King's Chapel only a few months later on April 6, 1724.

A second Episcopal church in Boston without an organ was unthinkable and William Price, who was to be so intimately associated with Christ Church, had ample opportunity to prepare himself through the next nine years to become a qualified organist. He may even have had instruction from Charles Theodore Parchebel, of Boston, who was called to be organist of Trinity Church, Newport, Rhode Island, when the organ presented by Dean Berkeley was set up in that church in 1733. All this probable preparation makes William Price more than “an organist of sorts,” as he is frequently referred to.

In any event, he played the Claggett organ in Christ Church from 1736 to 1743, and holds the title of first American to play a church organ in New England.

On October 27, 1743, he receipted for £23 O. T. "in part of my Sallery as Organist of Christ Church" and on March 31, 1744, for "£20 in full to this day of all demands from Christ Church," evidently arrears of payment as his successor in the organ loft had begun at Easter, 1743.

STEPHEN DEBLOIS

1743-1747

The second organist of Christ Church was Stephen Deblois, son of a Huguenot refugee who had fled from France after the Revocation (1685) of the Edict of Nantes and settled in Oxford, England. There his son Stephen was born in 1699, the family removing to America on the same ship which brought William Burnet to New York as governor in 1720. In his retinue came also Ann Furley, who became the wife of Stephen Deblois. Two sons were born of this marriage: the elder, Gilbert, was named for William Burnet's father, the Bishop of Salisbury, who stood godfather; and Lewis, born in 1727 in New York. Thoroughly Anglicized, the family name was written "Deblois," not "de Blois," and the sons' baptismal names, Stephen, not Etienne, and Lewis, not Louis.

In 1728 William Burnet arrived in Boston as royal governor and in his train came Stephen Deblois and his infant family. Many Huguenot refugees found a church home in Boston in the French Protestant Church in School Street, but a goodly number affiliated themselves with the Episcopal Church. Deblois naturally enough became a member of the King's Chapel parish, where his friend, the royal governor, worshipped. In the bookish and musical atmosphere of their English home and as intimates in the governor's circle, where good music was a part of the household's daily life, Stephen Deblois had ample opportunity to enable him to acquire pro-

ficiency sufficient to become organist of King's Chapel in 1733. The governor's sudden and tragic death deprived the Deblois family of much social advantage, but they remained for many years loyal and public-spirited citizens of Boston until, ardent Loyalists, they were forced to flee on the evacuation of Boston.

When Christ Church was deciding on an organ in 1736 the vestry had requested Stephen Deblois and William Price, or either of them, to pass judgment on the Claggett organ in Newport, Rhode Island. William Price made the inspection, but it was Stephen Deblois who tuned the organ for the first public recital given December 19, 1736. In 1743 he succeeded William Price as organist in Christ Church, which position he held until Easter, 1747, when he returned as organist to King's Chapel.

The Deblois family history, like that of so many of the French Huguenots, is full of interesting incidents and liberalities. When the small wooden chapel which had served His Majesty's representatives since 1689 was torn down and replaced by the present stone building in 1749, Deblois was a liberal donor, as well as to the fund for a new organ in 1756.

. Bostonians of an older generation will long remember the row of stately English elms which stood in front of the Granary Burying Ground. Few know they were planted in 1770 by Gilbert Deblois, who bought the young saplings from James Smith, a rich distiller, who had secured them in England, Deblois promising to name a son for Smith in exchange. But because the trees were cared for by a patriotic coachman, Adino Paddock, and soon after their planting the Deblois family was proscribed and banished, they became known as the Paddock Elms. In 1874, when Tremont Street was widened, T. W. Parsons, the poet, in a sonnet, "Too Late," bewailed their destruction, complaining in a letter to a

friend that they had been "guillotined in the cause of horse cars."

Ann Furley Deblois died in 1762, and when Stephen Deblois joined her in 1778, both sons, Gilbert and Lewis were proscribed and banished, and their estates forfeited, for they had sailed away with the troops in March, 1776, at the evacuation of Boston.

LEWIS DEBLOIS

1747-1748

1760-1761

Lewis, younger son of Stephen Deblois, was born in New York, September 9, 1727. Thus he was not quite twenty years of age when he succeeded his father as organist of Christ Church.

He was later a successful merchant, doing a large importing business in hardware and other foreign goods, including musical instruments, which he sold at his shop in Dock Square at the Sign of the Golden Eagle. In 1754, in partnership with his brother, Gilbert, the two built and operated Concert Hall, a musical rendezvous for nearly a century. Their shop, The Crown and Comb, was on the ground floor, the Concert Hall above was the music hall of its day; many public functions, besides concerts, took place there. It is especially interesting to Episcopalians, as the diocesan convention of 1796, which for the second time elected Edward Bass bishop of Massachusetts, was held there; and such public observances as memorial services on the death of Washington, like that held by St. John's Lodge in 1800. Not until Hanover Street was widened in 1869 was the building which stood on the south corner of Queen (now Court) and Hanover Streets, demolished.

Frequent trips to England kept him in touch with novelties which he often wished to unload when contem-

plating another trip abroad. Thus in June, 1763, he advertised in the *Boston Gazette* "for sale a curious Ton'd double key'd new harpsicord just imported in *Capt. Millard* from London. Is esteem'd the Master Piece of the famous Falconer;" and "an organ for church use made by Thomas Johnston of Boston used in Concert Hall," the final disposition of which we would like to know more about.

Lewis Deblois entered the inner circle of Christ Church life when Dr. Cutler united him in marriage on September 4, 1748, to Elizabeth, daughter of Robert Jenkins, a prominent North End merchant, for some forty years a moving spirit in Christ Church, of which he was junior and senior warden in 1736 and 1737. Elizabeth died in 1767, and Lewis married Elizabeth Debuke in 1770.

He remained as organist of Christ Church one year, ending at Easter, 1748. Twelve years later he was recalled by a vote of the vestry, when the wardens were desired to "wait on Mr. Deblois and agree with him to play on the Organ on the best terms they can not exceeding £26-13-11 Law money p^r Annum." This time he was evidently to play on the Johnston organ, which Thomas Dipper, organist of King's Chapel, had tuned in October, 1759, for four pounds four shillings lawful money. This seems to fix the date of the use of the Johnston organ which was to serve Christ Church some seventy years. It was natural that Deblois, who had presided over the smaller Claggett organ, should have had an opportunity to try out Johnston's masterpiece, over which he had labored so long. Deblois resigned at the end of the church year, Easter, 1761.

When the war clouds gathered and Boston was blockaded, a subscription for the sufferers by the siege was raised, to which both Gilbert and Lewis Deblois subscribed; but when the British sailed away from Boston

in March, 1776, bound for Halifax, the Deblois brothers, ardent Loyalists, were among the refugees! After the Revolution, when, under James Freeman, King's Chapel was turned into a Unitarian church (the first in the United States), Gilbert Deblois for himself and his brother, Lewis, who was in England, protested with others the installation of Freeman as an Episcopal minister. Lewis Deblois never returned to Boston, but died in England in 1799 and was buried there.

TIMOTHY BUCK

1748-1749/50

On Easter Monday, March 26, 1749, the vestry passed the following vote:

That the Church Wardens and Vestrymen agree with Mr. Timothy Buck the present Organist about what he is to have for the Time past & agree with him for a certain Time to come how much he shall have p^r year.

Evidently a long term contract such as that of William Price seemed desirable to the parish, for April 6, 1749, there was a further vote:

That Mr. Timothy Buck have fifty-five pounds Salery p^r Year Ingagein himself To play on y^e Organ For 4 Years To Come at the same Rate p^r Year old Tenor.

His service, however, was of short duration, for on March 6, 1749/50, when the first year was up, the proprietors' book shows the following entry:

Whereas Mr. Buck has given Offence to y^e Church by his Obstinate and irreverent behaviour in y^e house of God & suffering others so to Doo likewise his not performing to y^e Sattisfaction of y^e Church as an Organist

Therefore it is *Voted* that the Church has no further use for him as an Organist he being not worthy of that Station.

A month later Mr. Thomas Johnston re-enters the Christ Church picture in the person of his son, William.

WILLIAM JOHNSTON

1750-1753

The proprietors of Christ Church now turned to Thomas Johnston, who was soon to build a new organ for them, and on April 6, 1750,

VOTED That Will^m Johnson son to Mr. Tho^s Johnson be Organist of Christ Church and to have seven pounds six shillings eight pence per Annum Lawful Money.

(This amount was equivalent to the £15 old tenor paid to Timothy Buck.)

In 1751 the salary was raised to eight pounds. William Johnston continued as organist until July 17, 1753, when £15 old tenor (equivalent to 40 shillings (£2) lawful money) was paid for a quarter's salary as organist. Only twice while playing the Christ Church organ does William himself receipt for his salary, the usual entry being signed by Thomas Johnston, "£15.O.T. for One Quarter's Salary for my son's playing the Organ at Christ Church that is two pounds lawful money." After William became of age, in 1753, he ceased playing the Christ Church organ.

Miss Williams, in her genealogy of the Johnston family, describes William as a painter of some repute and an organist, a personal friend of John Singleton Copley, from whom he at one time ordered a picture of his sister, Sarah (Mrs. Hobby), with *carte blanche* instructions—"Whatever your price is shall be remitted to you in specie or anything you may fancy from the Island." William, who was twice married, at that time was living in Barbados and died there at Bridgetown before October, 1772. His signature, like his father's, is always Johnston, yet every entry by the clerk in Christ Church records is written "Johnson."

WILLIAM SHEFFORD

1753-1754

After William Johnston left his post of organist (for what reason is not stated), the wardens, casting about for an organist, decided on William Shefford, who began on October 21, 1753. The record shows he was engaged at a salary of "£60 O.T. per annum, the same as Mr. Johnson the last organist had."

The first payment made to him on January 13, 1754, was for "£1.10—£14-11-0."

An interesting record concerning him is that of May 2, 1754, when William Graves was paid twenty-seven pounds, nine shillings and ten pence "for a suit of Cloths &c for W^m Shefford, Organist." Ten days later he received four pounds, ten shillings for "playing on Organs, two Sundays."

He was succeeded by John Cutler, a noted musician.

JOHN CUTLER

1754-1759

When William Shefford left his post as organist of Christ Church in 1754 wearing, we hope, the new suit of clothes provided by the parish, he was succeeded by what has turned out to be a man of mystery.

His name, John Cutler, was a not unfamiliar one in 18th century Boston. Timothy Cutler's father was Major John Cutler, and Timothy's oldest son was named John, and at King's Chapel, there is a record of

1766. March. To Cash paid John Cutler for Stove for
y^e Organ loft 1.8—

Dr. Foote states in his *Annals of King's Chapel* that a Dr. John Cutler was "among the influential members of the Parish" in the early 18th century. According to family records, Dr. Cutler, being childless, adopted first, a

son of his brother Peter, named John, and on the latter's death, the son of another brother, David, also named John. This opens the possibility of the Trinity organist, born in 1723, and the organist of Christ Church being the same person.

As the former, still according to family tradition, was a musician and served as organist of Trinity Church from 1764 to 1780, and as Christ Church had an organist named John Cutler in 1755, the natural inference is the Trinity organist and the Christ Church organist are one and the same man. Church organists were few in Boston at this time, as only the three Episcopal churches contained organs, but the historian cannot afford to infer anything without documentary evidence.

The John Cutler who came to Christ Church fortunately left a sample of his handwriting in the receipt for seven months' service as organist. The wardens' receipt book contains a receipt signed May 26th, 1755, by John Cutler for "Four Pounds Thirteen Shillings & four Pence Lawfull money in full for Seven Months Sallery for Playing on y^e Organ at Christ Church." A further payment of £35 was made June 30, 1755, but the length of service is not stated. Although there are payments to an organ blower at intervals up to that date, there is no record of payment to an organist until on Easter Monday, 1756, the proprietors voted "to Agree with the Organist on the best Terms as not Settled Before," but still with no mention of the organist's name. The reference to Trinity Church records shows that on Easter Monday, 1755, John Cutler was voted £20 for filling "a vacancy of an Organist" several times.

Therefore, if it were possible to compare the handwriting of the Christ Church organist and that of the Trinity Church organist, it could be determined whether they were written by the same hand. On investigation I have been informed that Trinity Church has no vouchers

or receipts of the 18th century, making it impossible to compare handwriting.

The Trinity Church organist, according to family tradition, at the age of 23 built a pianoforte, one of three which he made in his lifetime. His daughter, Anne, married the Rev. Samuel Parker, rector of Trinity Church, in November, 1776, and his biography has been published by the Masonic fraternity, as he was grand master of the grand lodge of Massachusetts. As grand master he signed the charter of Harmonic Lodge of Hingham, Massachusetts.

In the hope that the signature on this charter might correspond with the signature in the Christ Church records, I was able to have the signatures compared by a Masonic authority, who stated that there is no possibility of the signature on the charter being by the same hand as the photostat copy of the Christ Church organist. As John Cutler was an old man when he signed this charter, there is always the possibility that a deterioration of handwriting might exist, but at present John Cutler, the organist of Christ Church, remains a mystery. Who was he?

JAMES BARRICK

1761-1771

In 1760 Lewis Deblois was recalled to Christ Church as organist as has been noted under his name. He served for one year and then the vestry began to cast about for another organist. This time they turned to England, as an occasion now presented itself for personal investigation.

Dark clouds had been gathering on the political horizon after the accession of George III; and the voice of Patrick Henry, of Virginia, carried over the colonies in such phrases as "taxation without representation," the "rights of free men," was to find an echo in Christ

Church on an April evening in 1775. At home, calamity had fallen upon Christ Church when in 1756 Dr. Cutler was stricken with a palsy, which incapacitated him for public service for the nine remaining years of his life.

After three years of assistance in the pulpit by neighboring rectors and a lay reader, James Greateon, the parish voted to send the latter to England for ordination, that he might become curate for Dr. Cutler. Young Greateon took with him the following letter of instructions when he departed for England in October, 1759.

October 26, 1759. In consequence of a Vote of the Wardens & Vestry at Mr Ballards Yesterday the Warden wrote the following letter Viz.

Boston Oct^o 26th 1759.

Mr James Greateon

S^r In pursuance of a Vote of the Vestry of Christ Church dated 25th Inst empowering us to give you written instructions (as you are now intending for London) that you would endeavour when please God you arrive there to find a person that understands to play well on an Organ that is a Tradesman, a Barber would be most agreeable, one that has the Character of an Honest industrious man, that will be willing to come to Boston on the following Conditions to have fifteen or not exceeding Twenty pounds Sterling p annum to play on the organ in said Church at the usual times, to have his passage paid, and to have the encouragement of the Congregations improveing him as they have occasion in his Occupation, which power we accordingly invest you with & hope you will endeavour to serve the Church herein.

We wish you success & are

S^r y^r most Hum^{ble} Serv^t

J. Pigeon } Wardens of
Tho^s Ives } Christ Church

P. S. if you can, dont let your agreement be for more than a Years Trial, but by no means exceed Three Years.

JP

TI

Mr. Greateon evidently found no such person desirous of making the dangerous and uncomfortable voyage with

scanty prospects ahead and the wardens had to look nearer home.

James Barrick, a member of the vestry, was chosen and in 1761 began a long service of ten years as organist. He was evidently a man of strong personality, serving the parish well in several capacities. In 1764 he bought the pew formerly owned by Dr. Thomas Graves, the first senior warden of the church, and was one of the auditors of the wardens' accounts, a service repeated at subsequent intervals. In 1767 he was a co-signer with wardens, vestry and three other influential parishioners of a letter to the S. P. G., showing the status of the financial affairs of the church to be much depressed after Dr. Cutler's nine years' illness and the double charge of a curate. He signed the commendatory letter of Rev. Mather Byles, Jr., to the Venerable Society, and contributed to the expenses of sending him to England for ordination as successor to Rev. Dr. Cutler.

In 1771 the finances of the parish were causing grave concern, as a report submitted at an adjourned Easter Monday meeting shows indebtedness of over 175 pounds to Barrick. This was settled by a payment of £186:5 sh. in full in January, 1772, after which date his name no longer appears in the church records.

James Barrick was obviously an ornament to his profession as well as to the church which he had served so well.

JOHN NEWMAN

1771-1775

The last organist of Christ Church before the Revolution was John Newman, son of Thomas Newman, a prosperous Boston merchant, native of Norwich, England. Newman succeeded to the post of organist vacated by James Barrick on Easter Monday, 1771, almost without ceremony and possibly without salary, for the

vote of the proprietors on Easter Monday, 1772, was simply that "Mr. Newman have the thanks of the church for performing as organist the year past." On the following Easter Monday, 1773, the sum of two pounds, sixteen shillings was voted to "Mr. Newman for his good services." The next year the first name "John" was inserted in a similar vote of three guineas for his "good services."

By the next Easter Monday, April 17, 1775, organs and organists were far from the minds of either vestry or proprietors. Boston was in a turmoil which was reflected in the church transactions, for Dr. Byles, the Tory rector, was clamoring for his long overdue salary and dickering with the vestry of Queen's Chapel in Portsmouth, New Hampshire, for a more lucrative post, while John Newman's younger brother, Robert, the sexton, in secret parley with Paul Revere and his group of patriots, was priming two lanterns for a signal to Charlestown the next night, which effectually closed Christ Church until 1778. Presumably on the reopening of the church in 1778 the organ was again in use. What John Newman was doing meanwhile is not known, only that he did return to Christ Church as organist.

It is an interesting coincidence that John Newman was born on December 29, 1736, only ten days after Christ Church opened its doors to a great company who came to hear a concert on the Claggett organ, the second church organ in Boston. As a music-loving boy living only a stone's throw from the church, he must have heard it many times. He was over eighteen years old when Thomas Johnston set up his much finer instrument in Christ Church, the organ he was to play on many years later. Where he got his musical training, we do not know; in fact, very little is known of the Newman family, no genealogy of this branch of numerous immigrants of this name having been compiled.

From scattered sources a few facts have been gathered, collected at long intervals by descendants. From one source we learn that John was named for an uncle, Rev. John Newman; that he married Sarah (Sally) Flagg, August 4, 1757; and that a son, Joseph, was baptized by Dr. Cutler September 21, 1773.

Further details about the Newmans will be found in a chapter on Robert Newman.

POST-REVOLUTIONARY ORGANISTS

1783-1824

When Robert Newman slipped out of the east window in Christ Church after displaying the Paul Revere lanterns on that fateful April evening in 1775, his duties as sexton, as well as all religious services in Christ Church, came to an abrupt end. In 1778 the Rev. Stephen Christopher Lewis, who had been a chaplain in the British Army, took the oath of allegiance and became rector of Christ Church.¹

In any event John Newman, who was organist in 1775, came back and was given thanks by a vote of the proprietors on April 21, 1783, "for his past Services as

¹ Here might be a good place to mention that in the three years which the records show that Christ Church was closed, a tradition in the parish, seldom put into print, states that the French Protestants occupied the church at some time between 1775 and 1778, and that the parish nearly lost possession of the building. The S. P. G. manuscripts confirm this.

In 1778 the Rev. Joshua Wingate Weeks, rector of St. Michael's Church, Marblehead, sent to the Society in London an account of "The state of the Episcopal churches in the Province of Massachusetts Bay, New Hampshire, etc." Of the churches in Boston he wrote:

"Trinity Church in Boston is still open, the prayers for the King and Royal Family, etc., being omitted.

"The Kings's Chapel is made use of as a meeting-house by a Dissenting congregation.

"The French have received leave from the Congress to make use of Christ Church for the purposes of their worship; but the proprietors of it, having notice of this, persuaded Mr. Parker to preach in it every Sunday in the afternoon, but which means it remains untouched." "In a word," he adds, "our ecclesiastical affairs wear a very gloomy aspect at present in that part of the world."

an Organist. Likewise that he have the Benefitt of a Collection at some day Appointed by the Wardens for that Purpose." This is the first mention of the use of the organ after Mr. Lewis became rector. Newman continued as organist until December, 1784, when records show that he was "stricken at the organ" and died on December 12th.

The position presumably was filled by Messrs. Rogers and Son, as on Easter Monday, 1786, the proprietors

VOTED: That the Thanks of the Church be given to Mess^{rs} Rogers & Son for their past Services, & that the Pew occupied by their Family shall be free from a Tax the Year ensuing & also that a Contribution (on some Day to be appointed by the Warden) be collected for the Benefit of the said Mr Rogers & Son as Organists.

Messrs. Rogers and Son were followed by William Bright in 1788. In this year there is an interesting vote about the use of the organ. On May 14 it was

1st VOTED that there shall be performed in said Church on Wednesday the 21st Inst. Vocal and Instrumental Sacred Music. Tickets for admission @ 1/6 each. The amount to lessen the Expences that have arisen upon the Organ and if anything remains to be appropriated towards securing the tower.

2^d VOTED that the Wardens be Desired to conduct the business necessary for having the Sacred Music performed.

There is no record of what was performed or of how much money was raised for any of these repairs.

William Bright was followed by Dr. Josiah Leavett, who had been the inspiration to William Goodrich years before in building organs. Dr. Leavett's salary in 1792 was \$6 from May to August; and from August until Easter, \$20, which was raised to \$30 in 1793, supplemented by an additional \$10 by a later vote. At this time \$5 was voted for repairing the organ. Dr. Leavett apparently continued as organist until Easter, 1795.

After Easter, 1795, there is no record of payment to

an organist, but Dr. Birkenhead began in March, 1796, at a salary of \$80 per annum. The next year his salary was raised to \$100, which amount he continued to receive until Easter, 1799.

A vote by the proprietors to pay an organist \$100 does not specify to whom the amount was paid, but the Easter vote in 1800 was that the wardens "agree with an organist for the ensuing year, on the best Terms they can," still without mentioning the name of the organist; but the wardens voted in 1802 that any organist which they might select should not be paid more than "One Dollar for each & every Day that he performs on the Organ." This vote was repeated in 1803 and 1804, and in 1804 it was also voted, "that the thanks of the Society be presented to William Wetherly for his services as organist to the last Easter."

In 1805 and 1806 the wardens voted to procure an organist, presumably at the same salary as voted in 1804.

By 1807 the financial conditions of the church had improved, or the demands of the organist had increased, and George C. Sweeney occupied the post at a salary varying from \$3.00 per Sunday to \$150 a year. However, in 1808, when \$100 was appropriated "for the purpose of defraying the Expenses of Singers & Organists Salary for the Year ensuing," this was supplemented by a later vote: "That some Sunday in May or June next shall be appropriated by voluntary Contributions for defraying the Expences of the musical establishment of this Church." On April 3rd, 1809, it was

VOTED: That the Salary of the Organist Geo. C. Sweeny for the Year ensuing be One hundred & Fifty Six Dollars to be assessed on the pew holders.

VOTED: That an early day be appropriated to Musical performances in this Church, that the Rev^d Asa Eaton be requested to prepare an address for the occasion & that a contribution be made to defray the expences of the Singing Society.

James Hooton began his career as organist in 1819, the estimated amount for expenses being for

Organist	\$100
Bellows Blower	10
Singing Soc.	100

To the allotment of salary for organist, Mr. Hooton made strenuous objection, saying:

I have played the Organ at the North Church about two years for 100 dollars per yr. which is (including the Evening Service) considerable less than one half the salary that some Organists have in this Town, as our Church is the only one that have Evening service the duty required of me is double that of any other therefore I do not think one hundred Dollars is sufficient.

Twenty dollars was added to his salary in reply to his request, and in 1823 he was receiving \$150, but the salary was again reduced to \$120 in 1824. It is reasonable to assume that he played the organ at the 100th anniversary service in December, 1823, but the time had come for a change, and in 1825 we find the first woman, Ann Ross, presiding at the organ in Christ Church, a custom followed at intervals during the next fifty years.

This brings the record of organists from 1736 to 1824, which was near the close of the first century of existence of Christ Church. Ever since the first organ had been set up, there had been unremitting efforts on the part of the wardens and vestries to maintain musical services, even through trying years of depression, inflation and two wars.

Christ Church had now reached the peak of its financial prosperity, and in the ensuing years the musical part of the service became, especially under the Rev. William Croswell, a very notable addition to the liturgy of the Protestant Episcopal Church in Boston.

DR. CUTLER ENTERTAINS THE CLERGY

ONCE more the treasure chests of Christ Church, Boston, have yielded an interesting document, a caterer's bill for a dinner eaten more than two hundred years ago. Here it is:

The North Society Dr.
To Luke Vardy,

1738

To 31 Bottle Madera	£ 9.... 6
To 5 do	1.... 5
To punch	1....15
To Tobacco . . . . .	.... 5
To Beer & Cyder . . . . .	....10
To Bacon	3.... 2..6
To Beef	1....18
To 14 Chickens @ 1/8	1.... 3..4
To Pidgons	1....10
To 9 Ducks	1....10..6
To 2 Apple pyes	1....
To 13 doz. Costards . . . . .	....15
To 16 Tarts	1....
To Greens	1....18
To Butter	1....10
To the House	10....

£ 38.... 8..4

To short charge cust^{ds}
& Tarts

12..

£ 39.... 0..4

Boston 27th Octo^r.

What was the occasion for this lavish display of viands, these quarts of wine and beer, these tarts, these apple "pyes"? Who was the host, who the guests? Each time I scanned this scrap of paper I seemed to see a story in it. One day, on quite a different quest, I chanced

upon an item in the *Boston News-Letter*, that rich thesaurus of the antiquarian. It read as follows:

Boston, May 15, 1729. Deacons of United Churches in this Town intend to provide the Entertainment after the Sermon for the Convention of Ministers as usual.

"United Churches" would not of course include the Church of England, but might not Episcopalians also hold conventions? And if conventions, why not a sermon and a dinner? Might not Christ Church be the host and thus account for the bill? Then followed a series of interesting reading in contemporary documents. To September, 1738, in the *Boston News-Letter* I turn. Nothing. In the *Boston Gazette*, its contemporary, I fare better, for under date of September 25, 1738, this paragraph appears:

On Wednesday last, being the Anniversary Convention of the Episcopal Ministers of the Massachusetts, Connecticut and New Hampshire Government, was preached by the Rev. Mr. Arthur Brown of Portsmouth, a most excellent Sermon from the 3d. Chapter of St. Paul's Epistle to the Philippians and 8th. verse; which gave a general Satisfaction to a numerous Auditory.

Next a visit to the Boston Athenaeum, where the Christ Church record books are kept. There I find the missing link in the vestry record for September 5, 1738:

Whereas the Rever^d Gentlemen of the Clergy are to Meet at Boston in Convention to be held at Christ Church on Wednesday the 20th. Instant it is

VOTED that a Handsome Dinner be provided for the s^d Rever^d Gentⁿ of the Clergy and that the Wardens of each Church and the Treasurer of the Charitable Society be invited and the Church Wardens do acquaint the Rev Mr Commissary Price therewith.

After naming a committee, the vote is supplemented by the following:

The Rev^d Dr Cutler having made his application to the Church Wardens & Vestry for Assistance towards defraying the Expences He will be at upon this Extraordinary

Occasion of Entertaining at his house the Rev^d Gentⁿ of the Clergy,

It is now

VOTED That the Church Wardens do pay the Sum of Ten Pounds to the Rev^d Dr Cutler for y^e Use above mentioned.

With time, place and circumstance complete we may now arrange our *dramatis personae*. An easy task today with our voluminous convention journals, but for pre-Revolutionary churches, few of which have printed histories, it means either visiting these old churches and asking to see the records or writing to the parish historians for data. I have done both.

In 1738 New England comprised Massachusetts (which included Maine), New Hampshire, at that time under the jurisdiction of Massachusetts, Rhode Island and Connecticut. There was yet no Vermont. The Massachusetts churches numbered nine. In Boston, there were three. I name them in order of age: King's Chapel, the Rev. Roger Price, rector and commissary for New England, the Rev. Addington Davenport, assistant rector; Christ Church, the Rev. Timothy Cutler, D.D., rector; Trinity Church,—there was no rector until 1740, the church being served by the commissary and other clergymen. Elsewhere in Massachusetts the churches were—a mission at Dedham, of which the Rev. Timothy Cutler was rector, now St. Paul's; a mission at Salem, St. Peter's, served by the Rev. George Pigot, rector of St. Michael's, Marblehead; the Queen's Chapel at Newbury, now St. Paul's, Newburyport, the Rev. Matthias Plant, rector; Christ Church at Braintree, now Quincy, the Rev. Ebenezer Miller, rector; St. Andrew's, Scituate, now Hanover, the Rev. Charles Brockwell, rector.

There were four Rhode Island churches in 1738: Trinity Church, Newport, the Rev. James Honeyman, rector; Narragansett, the Rev. James McSparran, rector; King's Church, Providence, now St. John's, George

Taylor,¹ a schoolmaster, officiated between the departure of the Rev. Arthur Browne and the arrival of the Rev. John Checkley,² at a salary of ten pounds per year from the S. P. G.; St. Michael's Church, Bristol, the Rev. John Usher, rector. The only New Hampshire church was Queen's Chapel, Portsmouth, now St. John's, the Rev. Arthur Browne, A.M., rector.

Connecticut, by 1738, had seven organized churches. The Rev. Samuel Johnson, D.D., who had accompanied Timothy Cutler to England for ordination at the expense of the Christ Church parish, had opened the church at Stratford on Christmas Day, 1724, the year after their arrival from England, and had laid the foundations of the following churches in the succeeding fifteen years: Fairfield, New London, Newtown, Redding, Hebron, and Norwalk. The rectors of these churches and their wardens were included in those invited to participate in the 1738 convention. The rectors were, at Fairfield, the Rev. Henry Caner³; at New London, the Rev. Samuel Seabury⁴; at Newtown and Redding, the Rev. John Beach; at Hebron, the Rev. John Bliss; the Norwalk parish was organized in 1737 but no rector was chosen.⁵

The Boston Episcopal Charitable Society,⁶ whose treasurer in 1738 was Francis Brinley, Esq., one of the laymen invited to the convention, was founded April 6, 1724, and has continued its useful service for over two

¹ C. R. Batchelder, *History of the Eastern Diocese*, Vol. II, p. 275.

² Rev. Edmund F. Slafter, D.D., *John Checkley*, 2 vols., Boston, 1897.

³ Rev. Henry Caner, D.D., rector of King's Chapel, Boston, 1747-76.

⁴ Father of Bishop Samuel Seabury.

⁵ Johnson at Stratford; Caner at Fairfield; the elder Seabury at New London; Beach at Newtown and Redding.

Four missionaries with five houses of worship constituted the working clerical force of the Church in Connecticut down to the end of 1734. *Vide*, E. E. Beardsley, *History of the Episcopal Church in Connecticut*, Vol. I.

⁶ The Boston Episcopal Charitable Society is the second oldest in New England. The beneficiaries are mostly persons who have seen better days and who cannot be helped by ordinary charitable organizations. Its work is quiet and unostentatious.

hundred years to those designated in its preamble of that date. Its first treasurer was John Jekyll, Esq., collector of His Majesty's customs for the Port of Boston.

In one of the inimitable historical papers delivered during his rectorate in Christ Church, Dr. Dewart¹ referred to this convention, enlarging upon its delegates covering all New England, and then, pointing to the pew reserved for the gentlemen² of the Bay of Honduras, those generous donators of logwood for Christ Church, he whimsically added: "and they all could have sat in that pew."

However, we may assume that by states they may have been scattered over the body of the church, and with the wardens and other laymen, sufficed to make up the "numerous auditory" of the *Gazette* report. We know that in the clerk's desk sat Francis Beteilhe³ and that the wardens, Edward Lutwyche and Hugh McDaniel, seated in the wardens' pews on each side of the "Great Door" and not, as now, in the body of the church, were part of the congregation.

All eyes must have been bent upon the Rev. Arthur Browne who was to preach the convention sermon. He does not seem to us today such a shadowy personage, for Longfellow has put him into one of his "Tales of the Wayside Inn" where, in the governor's mansion, he made the little waiting maid, Martha, Lady Went-

¹The Rev. William H. Dewart, L.H.D., rector of Christ Church, 1914-1926; rector emeritus, 1927-1941.

²The Bay Pew: June 9, 1727, it was voted by the vestry: "That a Pew be expeditiously built next to the Pulpit and lin'd handsomely For the use of the Gentlemen of y^e Bay of Honduras who have been or Shall be Benefactors to this Church." They were mostly sea captains who had promised to bring cargoes of logwood, a basis for black dye, from Central America to be sold for the benefit of Christ Church which was raising money to build a spire.

³Francis Beteilhe (pronounced "Betterly") was the first duly elected clerk of Christ Church, serving from 1733 until his death in 1739 (cir.). "It appears that Francis Beteilhe was a mason of First Lodge [St. John's] as early as July, 1734; that he was its secretary as well as that of Masters Lodge and that he is responsible for some of the finest and earliest records of Masonry in this country." *Letter from Herbert P. Hollnagel.*

worth of the Hall. Readers of contemporary fiction¹ will not recognize, in the stern father uttering his diatribes on artists, the man who set forth in this convention sermon, "The End for which God created us, was undoubtedly to make us Happy."

"The Excellency of the Christian Religion" (Philippians III: 8) was his subject and in the course of the sermon we find a note which was creeping into public discourse. Such phrases as, "The End for which God created Man was to make him happy—A State of Happiness, therefore, there must have been appointed for him, in the Decree and Fore-knowledge of God"—foreshadow a similar phrase in a document much in our minds today,— "the pursuit of happiness" to which all men are entitled, and portray the character of the preacher. Another sermon, preached by Arthur Browne many years later at Trinity Church in Boston on "Universal Love," from the text "He that loveth his brother abideth in the light," enlarges on this concept of the Christian religion, far ahead of the time in its thought.

From Dr. Cutler's house, only a stone's throw away, what delightful odors must have floated into the church to whet the appetites and keep heads unconsciously turned to gaze at the passing hour as Richard Avery's clock² ticked off the minutes.

¹ "As secretary to the Dean, I made the acquaintance of all sorts of folk: actors, even: authors: artists. Almost the worst of the lot were the artists: a rude and clownish crew, unsavory and irreligious! They had no standing whatever! Painters, actors, mountebanks—they were all in the same boat: a wicked and adulterous generation! Even the family solicitor was preferable to an artist. I've seen artists left kicking their heels for hours in gentlemen's ante-chambers. They were poor men, too. All their lives they lived miserably in dire poverty. . . . For the most part they were drunkards . . . I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. And for every Lely and Kneller, there were thousands of unsuccessful paint-daubers who thought they were artists. They rolled in gutters: starved and froze in garrets: filled their bellies with the husks that the swine did eat."

Quoted by Kenneth Roberts in "Northwest Passage."

² Richard Avery's clock has been in Christ Church since 1726 and is still a good timepiece.

THE
EXCELLENCY
OF THE
Christian Religion ;
Exhibited in a SERMON,
BEFORE THE
Episcopal CLERGY
OF
NEW-ENGLAND,
Convened at BOSTON :
And Preached at CHRIST Church,
Sept. 20. 1738.

By ARTHUR BROWNE,
RECTOR of *Portsmouth* in *New-Hampshire*, and
Missionary to the SOCIETY for the Propa-
gation of the Gospel in Foreign Parts.

Published at the Request of sundry of the Audience.

BOSTON, N. E.
Printed by S. KNEELAND and T. GREEN, for
N. GREEN. MDCCXXXVIII.



THE REVEREND ARTHUR BROWNE, A.M.
1699-1773

Trinity College, Dublin, 1729; ordained deacon and priest, 1729,
by the Bishop of London; S. P. G. Missionary, Providence,
Rhode Island: 1730-1736; Queen's Chapel (St. John's),
Portsmouth, New Hampshire, 1736-1773

*From the Portrait by John Singleton Copley, owned by the General
Theological Library, Boston. Courtesy of Carl J. Wennerblad,
State Supervisor, Historical Records Survey.*

Before the days of parish houses with kitchens equipped to cater to anything from a vestry meeting to a parish supper, it was customary in the 18th century for the vestries of the three Episcopal churches in Boston to meet at some one of the famous taverns for which Boston was noted. Here over a good dinner or purely liquid refreshment, rector, wardens and vestrymen could think out their problems in the leisurely manner then in vogue. Trinity Church, Boston, was organized at the famous Bunch of Grapes Tavern.

On King Street (now State Street), which led to the market and docks, there stood for many years the Royal Exchange Tavern, rendezvous of gay youths, merchants and sea captains, and characterized by Sewall as a place of "debaucheries." Close by the Town House and opposite the Royal Custom House, its appearance as late as 1770 has been preserved for us in Paul Revere's etching of the Boston Massacre, which occurred in front of it. In 1738 it was presided over by "honest Luke [Vardy], that cook from London," and was a favorite resort of the Freemasons, for Luke it was

"who oft dispelled their sadness
And filled the breth'rens' hearts with gladness."

The Royal Exchange might be called the Copley-Plaza of its day and its prices were often the subject of controversy. An Easter Monday dinner arranged for by the Boston Episcopal Charitable Society in 1731 was held at the Orange Tree Inn when one of the members objected to Vardy's exorbitant charges.¹

¹ Rev. Isaac Boyle, D.D., *An Historical Memoir of the Boston Episcopal Charitable Society*. 1840. The Rt. Rev. William Lawrence, then bishop of Massachusetts, said in an address made in 1924 on the 200th anniversary of the founding of the society:

"On Easter Monday, 1731, began, true to the habit of Englishmen accustomed to the dinners of charitable and other guilds in London, the series of annual dinners, which was broken only in the year of the Great Fire and during the War of the Revolution. Their first dinner, which was doubtless attended by the members in full dress of periwigs, blue coats, brass buttons, white stockings and buckled shoes, was held in the 'Orange Tree Inn near the head of Hanover Street.'"

Luke Vardy, the London publican, had some difficulty when he arrived in Boston in 1716 in being allowed to sell "Strong Drink as an Innholder at y^e Exchange Tavern" but he finally got permission from the authorities.

He was a good churchman, owning a pew at King's Chapel and married there to Jane Carson in 1744 by the Rev. Mr. Commissary Price. He was a liberal contributor to improvements at King's Chapel and the Royal Exchange was the frequent rendezvous for vestry meetings of the Episcopal churches. Sometimes the united vestries of King's Chapel and Christ Church met at the Royal Exchange. At one of these meetings, on August 20, 1734, the Rev. Arthur Browne, the preacher at the 1738 convention, was present. Trinity Church vestry met there in April 1739 to discuss the calling of the Rev. Addington Davenport.

The prices at the Royal Exchange continually rose owing to its popularity, and it may be noted that two years after this convention when Christ Church spire was erected Vardy did not provide the sumptuous "raising dinner."

Vardy was also a Mason in good standing and the subject of many a satire by Joseph Green, a brother Mason.

"Honest Luke, much broken with wine and age," died September 13, 1753, age 67 years. The record in the King's Chapel register reads "Luke Vardy, formerly innholder." His wife did not long survive him as the record shows she was buried on September 26th of the same year.

An eminent church historian has called the convention of 1738 the first convention of New England clergy, a statement later amended, as there had been sporadic conventions for at least a quarter of a century,—one especially in 1726 at which Mr. Honeyman of Trinity Church, Newport, Rhode Island, was the preacher at King's Chapel, Boston.

The burning question at many of these meetings was the need of a bishop for the colonies.¹ The long sojourn in England for the ordination of Dr. Cutler and Dr. Johnson was financed by those desirous of establishing a second Episcopal church in Boston; but many candidates could not find financial backing for the long and dangerous voyage to England. Petitions for a bishop to the S. P. G., the Bishop of London, and even to the King, never got any further than sympathetic consideration; and the fear of establishing what the colonists most desired to avoid, the temporal power of the Church, kept a goodly proportion of the population firmly against it.

An amusing cartoon, entitled "An Attempt to Land a Bishop in America," has come down to us which portrays the general attitude and doubtless did much to encourage the opponents. It is thus described by Bishop William Stevens Perry²:

The scene depicted in this print is on a wharf. A crowd of excited colonists, with open mouths and violent gesticulations, are brandishing staves and clubs. One, in Quaker garb, stands with an open copy of Barclay's "Apology" in his hand. Others, with cropped hair and Puritan faces, are shouting, "No Lords, spiritual or temporal, in New England"; and are hurling copies of "Sydney on Government," "Calvin's Works," and "Locke," at a retreating figure who is climbing the shrouds of the "Hillsborough" ship, which is being thrust off from shore. The Episcopal carriage is dismounted and packed on deck; the crosier and mitre are placed by its side, and the affrighted prelate, whose rochet and chimere are streaming behind him as he mounts the ropes in haste, is crying, "Lord, now lettest Thou Thy servant depart in peace." The legend in front is, "Shall they be obliged to maintain bishops, who cannot maintain themselves?" while a grinning ape, in the foreground, poises a missile to hurl at the bishop. All this bravery of a mob in pursuit of a single, unarmed,

¹ By 1763 the controversy had become so heated that various Episcopal clergymen were printing replies to the caustic pamphlets of Rev. Jonathan Mayhew, among them the rector of King's Chapel and the Rev. Arthur Browne.

² *History of the American Episcopal Church*, Vol. I, p. 413.

unresisting man is under the banner of "Liberty and Freedom of Conscience."

However, the Bishop of London, who had a very limited jurisdiction over the North American missions rapidly increasing after the defection of the Yale College lights, sent out commissaries who acted for him in settling grievances and giving advice. For New England the Rev. Roger Price was the first and only Bishop's Commissary. He arrived in 1729, and was inducted as rector of King's Chapel, Boston. After the building of Trinity Church, which at first was merely a chapel of ease, he supplied that pulpit also, until his assistant, the Rev. Addington Davenport, became rector of Trinity Church in 1740.

The conventions called after his arrival in Boston were always with his consent and approval. The story of his life is tied up with all three Episcopal churches in Boston and with a rural mission and might well be told here.

Fond of the country life of the English parson, he acquired an estate in Hopkinton where he established a country church which became an absorbing interest in his life. So much so that the wardens and vestry of King's Chapel made it rather uncomfortable for his peace of mind. He resigned his rectorship and set sail for England. The ship was becalmed in the lower harbor and when Sunday came he went ashore and, avoiding King's Chapel, went to Trinity Church to worship. There he saw the beautiful Elizabeth Bull and found he didn't want to go back to England; and in the parish register of Christ Church you may read under date of April 14, 1735, the marriage of M^{rs} [Mistress] Elizabeth Bull to the Rev. Roger Price by Dr. Cutler. So back to King's Chapel he went and submitted to the wardens and vestry his acceptance of their legitimate demands. To hear the story properly, you should have been in Christ



AN ATTEMPT TO LAND A BISHOP IN AMERICA

From a contemporary print



DEAN BERKELEY'S CHAIR.

A chair, which this Reverend Divine brought from England, and which the venerated Dean Berkeley (at the sale of whose effects it was purchased by Dr. Cutler) said was modelled after the form of the *Curule Ædilis*, in Rome, is now in the possession of a gentleman in this city. It is more than 100 years since Dr. C. bought it.

Bowen's Boston Notions, 1833, 2nd. edition.

Courtesy of Massachusetts Historical Society who now own this chair

Church some years ago when Dr. Dewart told it, so that you could almost see the blushing Elizabeth and the gallant Roger threading their way through the green lane that Salem Street used to be and down the broad aisle of the church to the waiting Dr. Timothy Cutler.

But to get back to conventions, perhaps Dr. Foote was not so far out of the way in calling the 1738 convention the first, for it is the first in our knowledge of many details—the delegates, the preacher and what he said, the sumptuous feast provided by the jovial Luke Vardy with his itemized bill for it all after the spiritual food dished out to the “numerous auditory” by the eminent preacher of the day, and a newspaper notice. No other pre-Revolutionary convention provides all this illumination on its proceedings. And now we have added to all this a delightful sketch, from the facile pen of Mrs. Bolton, of Christ Church as it must have looked on that September day in 1738; for it was not until two years later that one of William Price’s¹ “sundry draughts for y^e new spire” got off his drafting board and on to the waiting steeple.

The story still lacks the subjects under discussion at the convention and a view of Dr. Cutler’s house. The voices have long since been stilled and the house torn down, more’s the pity.

In the Gavet manuscripts, recently acquired by the diocesan library, I came across this interesting description of the 1766 convention, jotted down by the rector of St. Peter’s Church, Salem, Massachusetts, the Rev. Mr. McGilchrist. It reads as follows:

1766 — Early part of June

We met 14 in number and made something of an appearance for the County when we walked together in our

¹William Price, book and print seller at “*The King’s Head and Looking Glass*,” first church organist in New England, designer of the 1740 spire of Christ Church, map maker, founder of the Price Lectures, pew owner and at various times church officer in all three Episcopal churches in Boston. Born England 1684. Died Boston 1771.

According to a Vote at the Last meeting the Church Wardens Report, that the Building of the Spire according to the plan pitch't upon will cost £1000 And whereas there is in Stock appropriated for the same; by the good & kind Benefactions of the Gentlemen of Bay; and it is hoped that none of the Congregation, will be wanting in following so good & Laudable Example; butt if theire Subscription Should be Defficient, then in such case it is now

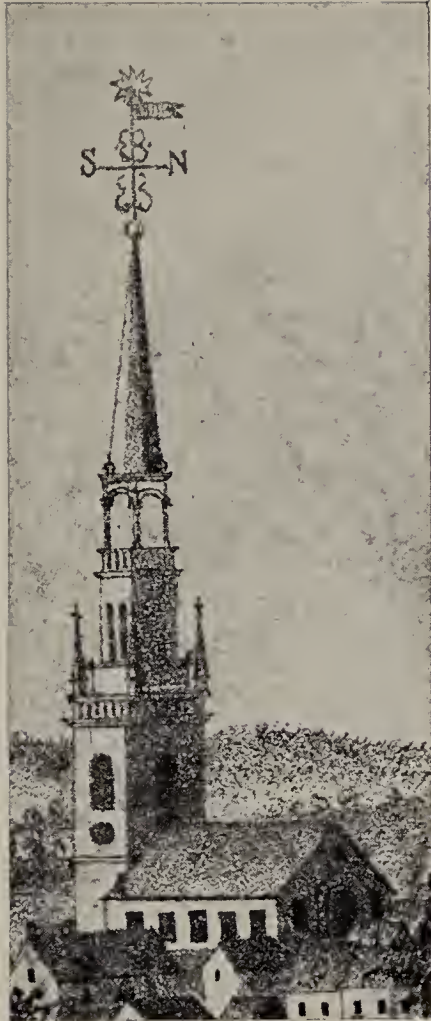
VOTED That the Church Wardens & Vestry shall take up mony at Interest for compleating the same, and that the Church Wardens & Vestry for the time being, shall be accountable for such sum of money borrowed for saide building and Compleating said Spire and whatever Summ borrowed for the Afforesaide Use be paid out the Church Stock.¹

On the seventeenth anniversary of the laying of the first stone, April 15, 1740, the parish launched another subscription paper. Who could resist this quaintly worded appeal?

WHEREAS Christ's Church is Likely to Suffer by the Mortar Being very much washed out from Between the Bricks Insomuch that Large Numbers of Bricks are Ready to Drop out which in a Little time will be of Great damage to said Church without Speedily Being helped And furthermore the said Church By Handsome Contributions from the Gentlemen of the Bay and other well disposed Persons is allmost Hansomly Compleated Within side, but one Thing very much Wanting to adorn it withoutside is a Handsome Spire to Be Erected on y^e Steeple which has hitherto been Undone for want of Stock to do it Withall However having hitherto mett with Such kind Benefactors hope we shall still Succeed In this undertaking we are Accordingly making Preparations for both y^e above Works which By the Computation of Workmen will Cost Nigh Twelve hundred Pounds The Timber is allready Bought for y^e Spire and we Purpose to Begin about it forthwith so as to have it done this Summer.

NOW We the Subscribers finding these things Necessary to be done do Encourage so good an Undertaking, Oblige our Selves to Pay the Sums affixed to our Names for that use To

¹ Church Stock. Surplus on hand left over from receipts.



BURGIS-PRICE VIEW OF 1723
(1743 issue)

D^r Mess^{rs} Hugh, M^r. Danick, & John Hamrick Church Wardens of.
 Christ Church To Shem Drowne, _____ For Work Done
 For ^{the} Church. _____
 & stuff found. _____
 89 Copper & New Stuff, 2 1/2. _____ 13 8
 Lead 20. _____ 1
 Product 10. Shuff & 1/2. _____ 14 8
 _____ 2 10
 _____ 16 8
 Workmanship of a Case, Truck, Stair, &
 Flower Loke & Flower _____ 2
 _____ 16
 _____ 17 10
 _____ 17 10

DEACON SHEM DROWNE'S BILL FOR THE WEATHERVANE
 August 15, 1740

Courtesy of The Society for the Preservation of
 New England Antiquities

Mess^{rs} Hugh McDaniel or John Hammock Present Church Wardens in order to carry on said work.

Dated at Boston y^e.: 15th: Aprill 1740

H. McDaniel	50
J ^{no} Hamock	50
Wm. Price	20
J ^{no} Hooton	20
Henry Pigeon	30
John Jones	30
Robert Jenkins	10
Rob ^t Jarvis	10
J ^{no} Pullen	5 pd

Purse strings were again unloosed, and that summer a 190 foot wooden spire was built in a near-by pasture. Topped with Shem Drowne's weathervane, on August 15, 1740, it was hoisted onto the brick steeple¹ and all the workmen rested from their labors and partook of a Gargantuan "raising dinner" at the expense of the parish.

John Indicott² was the builder and the final bill³ rendered to the parish amounted to thirteen hundred forty-two pounds, five shillings and fourpence. This included the "raising dinner," and Shem Drowne's bill for the weathervane as well as work on the main building.

DEACON SHEM DROWNE MAKES THE WEATHERVANE

Readers of Porter's *Rambles in Old Boston* will recall the felicitous descriptions and illustrations of three ancient weathervanes: the glass-eyed grasshopper on

¹ This building operation was not always successful as Bentley notes in his diary November 4, 1797, "We are told that in an attempt to raise the steeple of the New Meeting House in Billerica, the Steeple fell, & was crushed to pieces from a defect in the ropes."

² John Indicott. Carpenter and builder, member of King's Chapel, vestryman, junior warden and senior warden, but apparently not a pew owner; contributor to the 1749 building, builder of the school house which gave its name to School Street.

³ See bill in Appendix. (Book 3, pp. 113-116)

Faneuil Hall; the cock which gave the "Cockerel Church"¹ its nickname; and the Province House Indian.² All three, the handiwork of an 18th century copper-smith, Deacon Shem Drowne, have long been familiar to antiquarians. But Dr. Porter might have included another, as newly discovered original bills and papers now permit us to add Christ Church vane to the good Deacon's copper masterpieces, as may be seen in the reproduction of the original bill in the handwriting of the Deacon's son, Thomas.

The cost of the supporting iron work, its maker, the gilding and repairs, the number of times the vane has been off its high perch, its weight and length, how the ball was used for records, all may now be told.

The iron work supporting the vane was done by Edward Lack at total cost of two hundred fifteen pounds, specified as "straps, boults and hoops, the vane Spindle, with scroles and letters." It also included painting the ball "blew," thus carrying out a favorite color scheme in the interior of the church where "prussian blue, picked in with vermillion" was used on iron work. A touch of realism is the memorandum in May 1740, when James Griffin was entrusted with "four two-Pistole pieces to lay out in Leaf Gold and ship at the first opportunity—danger of the seas and Enemies excepted." Whether this did not arrive in time and thus accounts for the painting instead of the usual gilding of the ball, we do not know.

Having eschewed the elaborately grotesque shapes by which he is later known, Drowne here used the banner and hollow ball for records, topping the whole with a five-pointed star, adding a pleasing and, I venture to

¹ "Cockerel Church." "New Brick" Church, an offshoot of the New North (now St. Stephen's Roman Catholic Church). The vane is now on the spire of the First Church (Congregational), Cambridge, Massachusetts. See Croswell poem "Old North Cock."

² Now in Massachusetts Historical Society collection.

suggest, an original touch in a "Flower Pott and Flowers."¹ Just what this somewhat incongruous adornment on a vane looked like, we may judge from the so-called Burgis-Price print of 1742/43 which shows the 1740 spire built by John Indicott from designs by the versatile William Price, printer and map-seller, vestryman and first organist of Christ Church. He was one of four men who, with the wardens, made the contracts and supervised the building of the spire. He ought to have known how it looked.

In its exposed position, it was not long before repairs were called for. In 1755² and again in 1765,³ attempts to raise funds were unsuccessful; but in 1755 sufficient money was raised, in view of Benjamin Franklin's experiments in electricity, to provide for electrical points as protection to the steeple. On April 5th, 1760, seven pounds, fifteen shillings was paid for candles, etc., "for Illuminateing the Steeple on occasion of Quebeck's being taken."

War clouds were gathering and money scarce. While the Old South was turned into a riding school and the Meeting House in North Square was razed for firewood for British troops invalided home, Christ Church just stayed shut, an early example of a successful sit-down strike staged by a public building.

After the reopening in the post-war depression, there

¹ *The Flower Pot* was a tradesmen's token as late as the early 19th century. It was derived from earlier representations of the lilies placed in the hand of the Angel Gabriel as he saluted the Virgin Mary, or else set as an accessory in a vase. Eventually the Angel and then the Virgin Mary were omitted, and only the vase or pot of flowers remained of something which had great religious significance. From a book of Tradesmen's Tokens, Deacon Shem Drowne undoubtedly chose it as an appropriate finial for Christ Church Steeple. We are indebted to Edward Abbott Perry, editor of *Dorothy Wordsworth's Letters*, for our deduction.

² This was the year of the disastrous earthquake in Boston which destroyed fifteen hundred chimneys, closed wells and sent Shem Drowne's grasshopper weathervane on Faneuil Hall hurtling to the ground. This explains why raising money at this time was difficult.

³ The next attempt, in 1765, was the year of Dr. Cutler's death, when more financial strain was put on the parish.

was little money for repairs until 1786, as we learn from Hunt and Brown's bill of July 1787.

To gilding the Vane, four points and leaves	£8— 6—8
To painting blew ball and Iron work up to the Vane	1—13—4
To 3 pound Putty on the ball	3—0

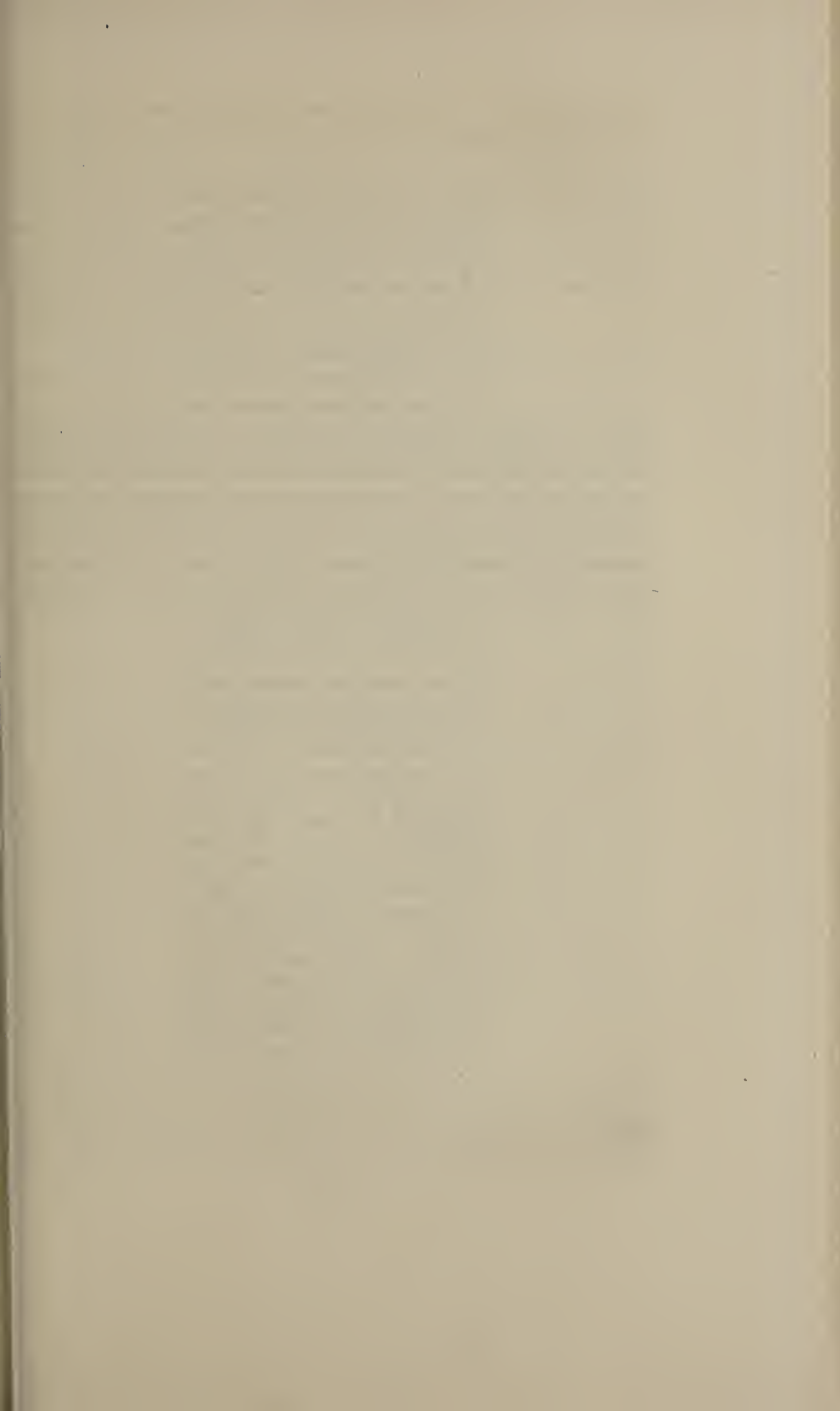
This bill lets us into the primitive method of waterproofing the ball and shows that part of the contents of the "Flower Pott" were still in existence.

But times grew steadily worse, and upkeep and thorough repairs impossible. This, in time, precipitated disaster. The great gale of October 9, 1804, which carried the roof of King's Chapel tower 200 feet in the air and stripped Paul Revere's foundry in Lynn Street of its wooden covering, sent the steeple of Christ Church crashing to the ground, where it fell on a house in Love Lane. Irreparably damaged, only the copper vane and some of the timbers were all that could later be utilized of the 190 foot spire.

Thereupon, in an effort to raise sufficient funds, subscription papers were circulated as follows:

"It is more blessed to GIVE than to receive."

The *Proprietors* of *Christ Church* in BOSTON, at a legal meeting at their Vestry Room, on Easter Monday, the 15th day of April, 1805; Taking into consideration the ruinous situation of the Church, occasioned particularly by the very violent gale of October last, when the Steeple was blown down, and being very desirous to put in order a place sacred to Divine Worship, and which has always been viewed as one of the oldest, and most ornamental, as well as useful public building in this town. But feeling (however anxious) that their abilities are inadequate to repair the Church, and rebuild the Steeple; *Unanimously Voted* — to apply to the opulent, and charitable of all denominations, in Boston and its vicinity, for such contributions as may enable them to carry these purposes into effect. They therefore implore the charity of their Fellow Citizens, to assist them in the expensive work, assuring them, that their pious donations shall be faithfully applied.



Praise the Lord, O Jerusalem
Praise thy God, O Zion; for
He hath made fast the bars of
thy gates and hath blessed thy
children within Thee. O God,
wonderful art Thou in thy
holy places, even the God of
Israel who pourest his benefits
upon us. Blessed be God,
even the God who helpeth us.

The exterior of this ancient edifice having survived the century and fallen into unseemly decay in this autumn of the year of our Lord 1834, by the willing and liberal offerings of its members, friends and neighbors, the dilapidations of the walls were repaired; the symmetry of the steeple restored, the whole painted and beautified and the House of God put in a condition quite surpassing even its first glory; the Reverend William Croswell being Rector of the parish: Dr. John Bacon, and Frederick Clark, Wardens, and superintendents of this good work; the scaffolding

being erected and the carpentry executed by John McKay; the mason work by George Downs; and the painting and gilding, including this Ball and Vane by Rufus Cook — Blessed be the Lord God of our Fathers, who hath put such a thing into our hearts to beautify the house of the Lord which is Jerusalem. Long be our Fathers' temple ours, Woe to the hand by which it falls, A thousand spirits watch its towers, A thousand angels guard its walls. And be their shield by us possesst. Lord, rear around thy blest abode As bulwark of a holy breast The Rampart of a Present God!

There are forty-six names signed in subscriptions ranging from ten dollars to fifty-five cents, collected by "Joseph Adams, a member of Christ Church," the total amounting to \$200.87. This was only one of the subscription papers sent out. It is interesting to note that one subscriber signed "A Friend to the North Church." The money account was rendered "E. E. April 2, 1806."

Contributions by generous citizens, added to what could be raised in the parish, provided in 1806 a graceful tapering spire which still broods over the North End. Fifteen feet lower than the first spire, it is still topped by the old vane reconditioned by Ebenezer Leman who, himself, contributed ten dollars toward his bill of one hundred fifty-three pounds, eighty-five shillings.

Toward the end of Dr. Eaton's rectorate, the steeple began to need attention; and five years after he left Christ Church, the Reverend William Croswell, who succeeded him, noted in his diary in 1834 that repairs on the steeple had begun in "real earnest" as money was invested in scaffolding to get at the weather-cock "weighing one hundred and sixteen pounds and more than six feet long—not so light a matter as weather-cocks are supposed to be"; and he adds, "wrote something to put in the ball of the steeple arranged in the shape of a cross." This time, Rufus R. Cook got fifty dollars for gilding the vane. It was not until several years later that an original draft of the "something in the shape of a cross" was found in a package of papers belonging to Christ Church. To preserve the record, this document by the Reverend William Croswell is here reproduced.

The great feat of lowering the whole wooden steeple to the ground and replacing it on its brick foundation, was successfully accomplished in the summer of 1847 by Judah Sears. This was facilitated by the fact that when

it was rebuilt in 1806 it was constructed in sections. To Leeds and Ricker, he gave the sub-contract for painting the spire "as it stands on the ground in the yard of said church." This included "gilding the Vane, Ball, letters and ornaments and all other parts either iron or copper that have been gilded before, with the first quality of gold leaf, three coats of black paint on iron work except parts previously gilded and painting all wood work three coats," for the incredibly small total of forty dollars!

All went well until 1853 when the steeple caught fire and, two years later, had to be reconditioned. Twice more, the vane came down for repairs and regilding; in 1884 when the late William Sanby carried out extensive repairs; and again in 1912, when, through a fund raised by Bishop Lawrence, the church was restored inside and out to its original lines under the supervision of R. Clipston Sturgis, the noted architect. The restoration of the steeple at this time was financed by descendants of Paul Revere.

Although, roughly speaking, once in a generation the Christ Church weathervane has received attention and been kept in repair, no one seemed to be curious about the maker. From Dr. Croswell's notes, it was thought that the ball contained some clue, so when the Lantern League, Incorporated,¹ undertook, in December 1934, complete repairs on the steeple to mark the bi-centenary of the birth of Paul Revere, down came the old vane again.

The rector, the late Reverend Francis E. Webster, decided that the reopening of the ball should be a semi-official event. In it had been placed in 1806 the

¹ The Lantern League of the Old North Church, Inc. The Society itself has no connection with the religious work of the church, but it co-operates with the rector, wardens and vestry in the "maintenance and protection of the Old North Church in whose steeple shone the glimmering flame which lighted the torch of liberty that heralded the coming triumph of democracy in the world and ushered in the birth of a nation."

only known account of the blowing down of the steeple in 1804; to which had been added in 1834, the "something in the shape of a cross" noted in Dr. Croswell's diary. This time it was not only weighed and measured but photographed as well. The weight and measurements tallied with the 1834 record, but the name "E. Leman" on the side of the banner is now explained by the fact that Ebenezer Leman reconditioned the vane in 1806.

The sealed ball, between the unwieldy banner and the graceful five-pointed star, bore on one side a three-sided scar indicating the closed aperture. There were a few tense moments while John Perotta sawed deftly into the ball, watched by parish representatives and newspapermen, followed by expectant peering into the cavity when the triangular piece of copper fell away. The writer was the privileged one to put her hand first into the ball with high hopes of withdrawing the century-old papers. Alas, only a mass of soggy, black matter came forth! Investigation revealed that through a slight opening in one of the star points, water had seeped in to the destruction of the contents. Once more Dame Nature had played one of her little pranks and unwittingly destroyed priceless records.

When the ball was resealed this time, there were placed in it copies of the Christ Church guide books, a copy of *The Church Militant* with the account of the sesquicentennial of the Diocese, a sealed bottle containing a paper recording the event signed by Bishop Babcock, the rector, the treasurer, and the writer as a member of the vestry, and final touch, a postal card signed by Albina Carillo Blount of Los Angeles, who had visited the church the day before. She is a descendant of Anthony Blount, the first junior warden, who bought for the building committee the land on which the church is built.

Gold leaf to the amount of twenty dollars was spread upon the banner, ball and star; it was resoldered after the leaky place had been closed; and in a cold, blustering December wind, "Steeple Tom" climbed the spire and slipped the spindle into place once more.

The complete renovation of the whole tower, as a memorial to George and Phoebe Hearst by their children, was timed to coincide with the two hundredth anniversary of the birth of Paul Revere.

The 1934 repairs, the money for which was procured by the Lantern League, included the electric lighting of the spire. What a surprise it would have been to the sexton in the early years of the church, when he had to use spiked candlesticks which were stuck in the walls to light the tower! By 1944 repairs to the inside of the steeple had to be made; and now two years later, the possibility of invasion by termites and other necessary renovations are under consideration. As time goes on, we see that it is now oftener than once in a generation that drastic repairs have become necessary.

For many years a tradition that the present spire of Christ Church was designed by the noted architect, Charles Bulfinch,¹ has been current. There is, however, no record of any vote or any payment to him which would support this tradition. This is well worth looking into, for it would add to the group of buildings, some of which are fast disappearing, to which Bulfinch gave his name.

¹ Charles A. Place in his book *Charles Bulfinch*, published in 1925, calls the spire a Bulfinch design but does not give the source of his information.

THE BELLS AND BELL RINGERS

THE tower contains the first peal of (8) bells brought to this country. The bells were purchased by subscription, costing £560. The combined weight is 7,272 pounds, the smallest bell weighing 620 and the largest 1,545 pounds. Each bell has an inscription around the crown, telling its own story.

No. 1. "This peal of eight bells is the gift of a number of generous persons to Christ Church in Boston, New England. Anno 1744. A. R."

No. 2. "This church was founded in the year 1723, Timothy Cutler, Doctor in Divinity, the First Rector. A. R. 1744."

No. 3. "We are the first ring of bells cast for the British Empire in North America. A. R. 1744."

No. 4. "God preserve the Church of England. 1744."

No. 5. "William Shirley, Esq^r, Governour of Massachusetts Bay in N: England. Anno 1744."

No. 6. "The subscriptions for these bells was begun by John Hammock and Robert Temple, Church Wardens, 1743 & completed by Rob^t. Jenkins and Jn^o. Gould, Church Wardens. Anno 1744."

No. 7. "Since generosity has opened our mouths our tongues shall ring aloud its praise. 1744."

No. 8. "Abel Rudhall of Gloucester cast us all. Anno 1744."

An interesting letter regarding the setting up of the bells reveals the fear of 18th century travellers of an ocean voyage. When the bells were ready for delivery, a skillful man had to be selected to set them up; but Rudhall in a letter to Mr. Gunter, the agent, explained in very dramatic fashion his difficulty in arranging for the man to go to Boston:

Sir

I am very sorry for the disappointment in not being able to prevail upon John Baker to go with y^e bells (whom ever since they were first ordered depended upon) for Bakers own part he would very willingly take the voyage, but y^e moment the news came to his Wife that the Bells were sent for down to Bristol she immediately swooned away to that degree that the people about her after great difficulty could scarce bring life into her, which affected her husband very much, & with her persuasions after, has prevailed upon him not to go (though quite entirely against his own inclinations) for she says if he does go 'twill be the death of her, & so upon his not going have sent a moddal of y^e frame for your Carpenters to work by, & have likewise sent a written direction for putting the Head-stocks & wheeles on y^e bells.

A tablet in the church states that the bells were transported free by John Rowe the Diarist.

In 1945 the Bostonian Society furnished the following record:

We selected for our Dame Boston's Diary five events throughout the years of Boston's history for each day of the year. Then week by week we put up on a bulletin board the thirty-five events falling in the current week. For Nov. 8, 1745, one of the events listed was: The chime of bells of Christ Church first rung. This date was taken from Boston Events by Edward H. Savage, for many years a police officer of Boston. Many of his dates he got from police records, where he got the one on Christ Church, we do not know.

In 1750 a guild of bell ringers was formed by a group of young men, residents of the North End.¹ The original contract was for a long time tacked up on the wall of the bell tower but has now been placed in the archives of the church for the safe keeping. It reads as follows:

We, the Subscribers, do Agree to the following Articles, viz: that if we can have liberty from the Wardens of Doctor Cuttler's church we will attend there once a week on evenings to ring the

¹ Ringing, not pealing, the bells was one of the duties of a sexton who often officiated as both sexton and bell ringer. This was for services in the church and for funerals, etc. Edward Burbeck performed this duty in 1750 and 1751 and was paid "for looking after the Bells."

Bells for two hours Each time from the date hereof For one year. That we will choose a Moderator Every three months whose business shall be to give out the Charges and other Business as shall be agreed by a Majority of Voices then present. That none shall be admitted a member of this Society without unanimous Vote of the members then present and that no Member Shall begg Money of any person in the tower on Penalty of being excluded the Society and that we will Attend to Ring at any time when the Wardens of the Church aforesaid shall desire it on Penalty of paying three Shillings for the good of the Society (Provided we can have the whole Care of the Bells).

That the members of the Society shall Nott Exceed Eight Persons and all Differences To be desided By a Majority of Voices.

(Signed) John Dyer
Paul Revere
Josiah Flagg
Barth W. Ballard
Jonathan Loud
Jona Brown Junr
Joseph Snelling

Many restrictions for the use of the bells exist in the records. The security of the wooden spire probably prompted a vestry vote on December 8, 1768

That the Bells shall not be Rung at any time without Consent being first had from one of the Church Wardens, and that no fire be allowed in the Tower, nor Candle without Lanthorn.

From one who had often listened to the bells, we have the following letter written to the Reverend Doctor Mann, later Bishop of Pittsburgh:

I hope I did not seem too insistent about the hymn-playing of Christ Church bells. *How* they were rung, I do not know, but hymns were played for fifteen or twenty minutes before morning and evening services, and at nine o'clock every night between Christmas and New Year's. My great-grandmother, Mrs. William Dillaway, lived next the Church, until 1884 — when she died. She was over ninety and had lived there since 1804. Two or three unmarried Aunts of mine lived with her — and one of

these the other day gave me these names of hymns the bells used to play—

Father, breathe an evening blessing,
How gentle God's commands,
Come, Thou fount of every blessing,
Watchman, tell us of the night,
and Oh dear, what can the matter be!

We spent some months in the old home while the estate was being settled, so the memory of all this is clear, although there must be many other memories that go further back than mine. I am so glad that the dear old Church is soon to be open.—

Sincerely,

(Signed) Florence D. Snelling¹

Dr. Duane, writing in 1901, explains how the bells were rung. "The bells are usually chimed by one person by the means of cords that come down from the clappers to a frame that holds them." To carry out the original intention, however, the bells should be pealed, requiring one ringer for each bell. The difficulty of training bell ringers was overcome for a short time in 1894-1895 by Dr. Nichols but had to be given up, and since then the tunes played on the bells have been chimed by one person. In an article by the late Ralph Adams Cram, an excellent illustration of the manner of pealing the bells is shown, each ringer standing with the bell rope in his hand waiting for the signal.

I have often heard Dr. Dewart, during the First World War, mention how many joyful and patriotic events the ringing of the Christ Church bells had announced through the years.² At that time Charles H. Jewell was the bell ringer.

The first member of the Jewell family to become bell ringer at Christ Church was John H. S. Jewell in 1847.

¹ This letter was written during the renovation in 1912.

² Two of these pre-revolutionary events were the Repeal of the Stamp Act in 1766 and the surrender of Cornwallis in 1781. The account of the Repeal of the Stamp Act described in the "History and Antiquities of Boston" by Samuel G. Drake in 1856.

He was succeeded in 1880 by his younger brother Frederick Morse Jewell. Charles Henry Jewell succeeded his father in 1888 and continued to ring until the bells had to be overhauled in the 90's. After being rehung and put into perfect condition under the supervision of Dr. Arthur H. Nichols,¹ the Old Colony Guild of Bell Ringers was formed and rang the bells for 1894-1895; then Charles Henry Jewell resumed his ringing which continued without interruption until the summer of 1935, when the infirmities of age obliged him to retire—a period of forty-seven years. Both Mr. Frederick Jewell and his son Charles had been ringers at the Arlington Street Church. For nearly a century, some member of the Jewell family was a familiar figure in the Christ Church belfry, either as ringer or learning to be one. Old parishioners, scattered far and wide, learned of Mr. Jewell's retirement with mingled pleasure and sadness, pleasure in recalling the mellow tones evoked by his skillful hands and regret that he had "rung down" the Christ Church bells for the last time. He died four years later.

Mr. John H. S. Jewell took on as pupil a member of the Christ Church choir, Mr. George Walker McConnell,² who assisted in ringing at the church and later took the position of Mr. Charles H. Jewell, as bell ringer at the Arlington Street Church.

These bells are now considered the best and sweetest toned bells in the country.³ A description of them and a

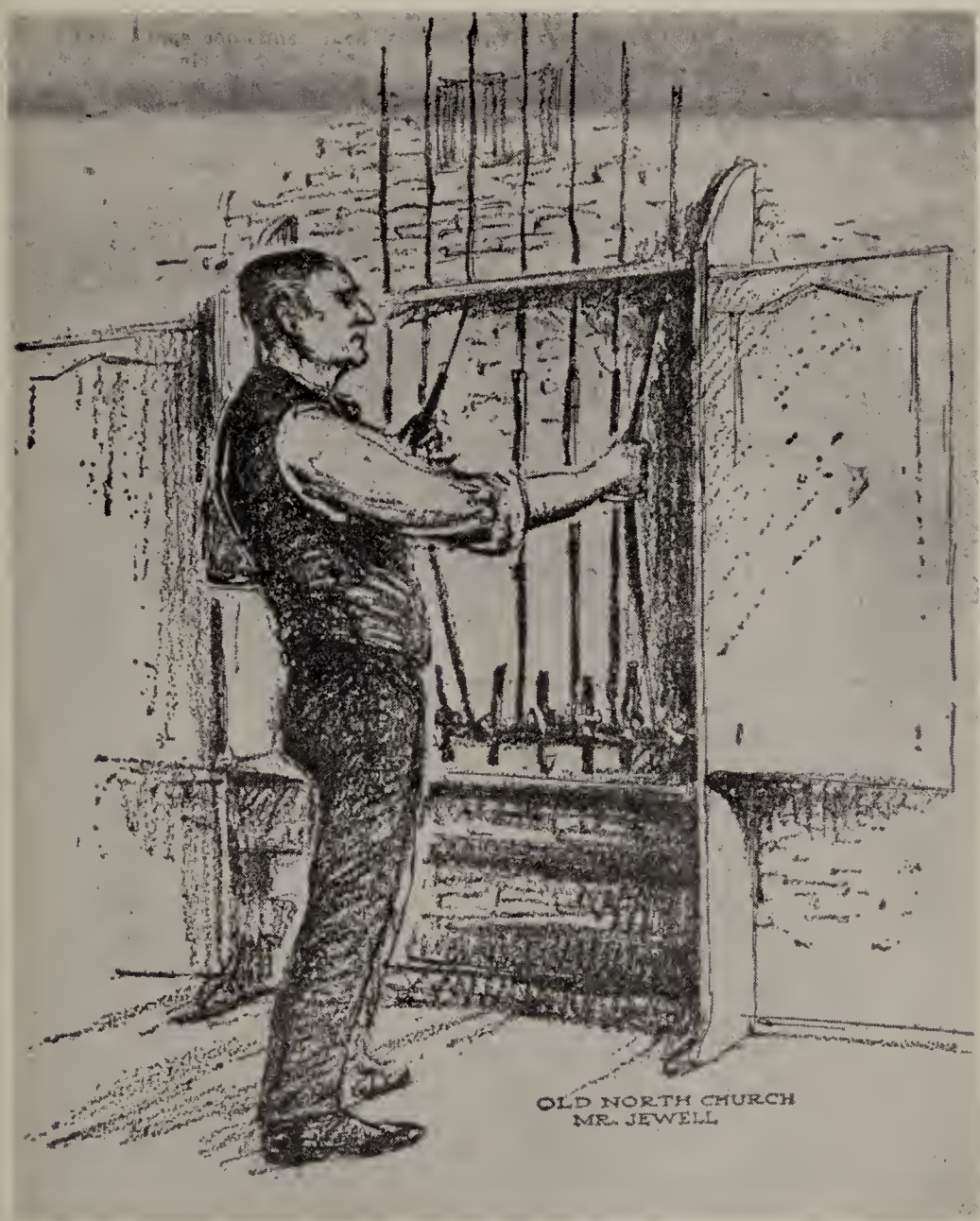
¹ Changes authorized by Bishop William Lawrence.

² A daughter of Mr. McConnell, Mrs. N. Russell Cazmay, now Clerk of Christ Church, tells of her father ringing the bells in Arlington Street Church and then jumping into a herdic and arriving at Christ Church in time to "make the choir." The anxiety of the watchers down Salem Street for the herdic which would announce his arrival was part of every Sunday morning service.

³ These bells are a "maiden peal"—when the bell is cast in perfect tune, so that it needs no filing or lathe work to tune it, it is called a maiden bell. None of these bells . . . showed any file marks, and so must be a maiden peal. They are in the key of F sharp.

Katherine Crosby in the
Boston Transcript, April 3, 1926

list of subscribers will be found in the *New England Historical and Genealogical Register* for January 1904 (see Appendix). Dr. Nichols writes of them, "No more precious heirloom has been transmitted from our Colonial forefathers, and it is to be hoped that these bells may be preserved for many centuries as examples of the superior handicraft and kindly feeling of our English ancestors."



CHARLES HENRY JEWELL
1866-1939

From the *Boston Evening Transcript*, April 3, 1926



THE CRYSTAL CHANDELIER
ST. PAUL'S CHURCH, OTIS, MASSACHUSETTS

THE CHURCH OF THE CRYSTAL CHANDELIER

ONE spring day in 1746, the privateer, *Queen of Hungary*, Captain Thomas James Gruchy,¹ Master, dropped anchor in Boston Harbor. War was on between France and England and the high seas had been scoured by sea rovers of both nations. Having overhauled a French ship and come off victor, Captain Gruchy made his home port, where he dwelt in the "fair brick house in the Green Lane of North Boston," once the home of another sea adventurer, William Phips, sometime Royal Governor. It was but a stone's throw from his parish church, five of whose proprietors, one being the doughty captain, were the owners of the *Queen of Hungary*.

Jointly, they now "made a present to Christ Church in Boston of 4 Cherubims & 2 Glass Branches,² taken by ye said Vessell," the vestry voting, June 16th, 1746, that "the Branches be hung in ye Body of the Church, and ye Cherubims placed on ye top of the Organ." The

¹ Thomas James Gruchy, described as an adventurer from the Channel Islands and master of the privateer, *Queen of Hungary*, played an astonishing part in the history of the North End. From his house on the corner of Salem and Charter Streets it was long suspected that a tunnel had been built in order that booty from his pirate ships might be landed in secrecy for later disposal. Gruchy owned flats and docks which enabled him to carry on his rather ambiguous transactions. His career was brought to a close by his disappearance from the Boston scene leaving no will. Recently the tradition regarding the tunnel was verified by Mr. Edward Rowe Snow, whose explorations brought to light a tunnel of which part had been blocked up when water was brought into Boston. Perhaps someone in the future may be able to give a less damaging character to Gruchy. It is known however that he married in Boston and in Marblehead and certainly the Christ Church part-owners of the *Queen of Hungary* must have been cognizant of dealings which in parlous times were glossed over by well-timed benefactions to worthy causes.

² In 1805 the vestry records show that an "old Chandeller," one of the two mentioned above, was "sold at \$20 in part payment of Joshua Wetherlee's bill for Sundries."

“Cherubims,” plethoric little wooden images, still puff their fat cheeks in the organ loft and for nearly a hundred years the “Branches,” or chandeliers, hung where they were placed in 1746.

And now the scene shifts to the Berkshires! On a day in June 1830, while attending the Diocesan Convention in Boston, the Reverend B. C. C. Parker visited the North End to see the recent improvements in old Christ Church. The surroundings were not unfamiliar to him, for he had been superintendent of the Sunday School in 1817 and 1818. In the churchyard he espied some discarded equipment, among other “unemployed articles” a pulpit, chair, stove funnel and chandelier. These he solicited for one of his two parishes in the then wilderness of the Berkshires, where in May 1829, “a very elegant and durable frame 38 by 48, composed almost entirely of hard wood,” had been raised but there was no money for equipment. So to St. Paul’s Church, Otis, the Christ Church vestry freely donated the coveted articles, and there today hangs the crystal chandelier, its pristine beauty carefully guarded by loving hands. In its tree-shaded setting in the lovely countryside, this little church, so curiously linked with us in Boston, adds another tie to bind our hearts to the Western Diocese.¹

In this little church stands a diminutive pulpit. I have been told that changes had been made in it and that the central part was as it always has been since its reception in 1830. There is a little wooden door through which the clergyman enters, and inside the paint is a melancholy drab. This item about the color of this paint may seem unimportant, but it is the original color used in Christ Church interior and has never been changed in the pulpit at Otis. When Christ Church was restored in

¹ It was the late Bishop Davies, who, hearing the story, told me where I could find the chandelier he had so often admired. To Miss Mary Crittendon of Otis we are indebted for the accompanying photograph.

1912, I presume that a committee investigated the pulpit but decided that it was not sufficiently beautiful, possibly not authentic, to be returned or copied for Christ Church. There is no record of any change in the pulpit since the early days of the church, and I am very strongly of the opinion that this is the original pulpit built by Tippen and Bennett in 1729.

RECTORS OF CHRIST CHURCH

1723-1775

TIMOTHY CUTLER

1684-1765

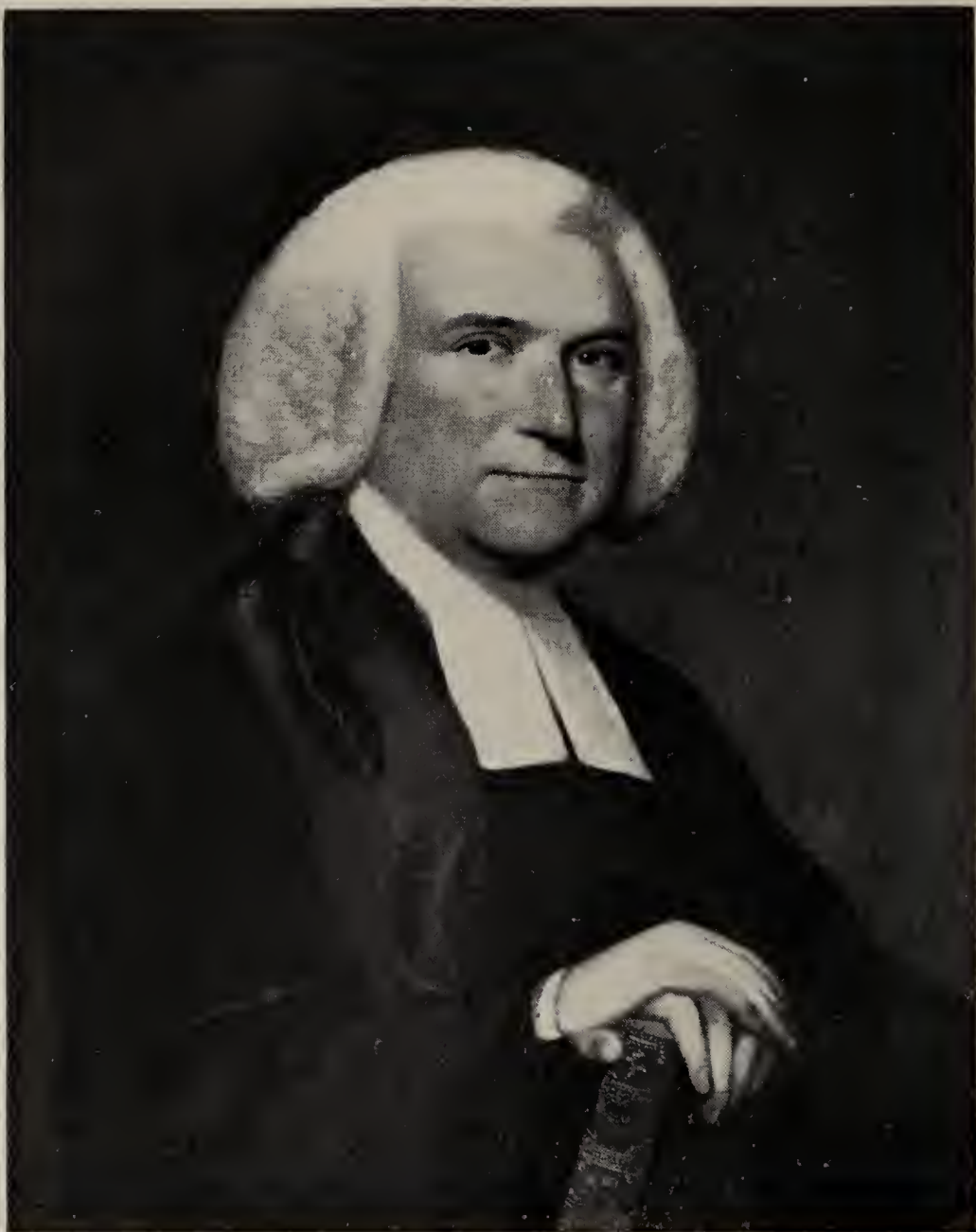
TIMOTHY, fifth son of Major John Cutler, a well-to-do citizen of Charlestown, Massachusetts, was born May 31, 1684, and baptized the following day in the Charlestown Congregational Church. Young Timothy reputedly learned his letters under the tutelage of the local schoolmaster, Samuel Myles, an association which was to be cemented a quarter of a century later when Schoolmaster Myles, who had become rector of King's Chapel, laid the first stone in Christ Church, Boston, of which his erstwhile pupil was to be rector for forty-two years.

Entering college at an early age, Timothy Cutler received the degree of B.A. from Harvard in the class of 1701. Six months later, a second degree brought him an offer of a church in Dartmouth, Massachusetts, an offer he refused, his biographer says wisely, as the Massachusetts parish lacked unanimity in its church polity. His piety and scholarly attainments brought him, in 1708, a call from the Congregational Church in Stratford, Connecticut, largely in an effort to stem the alarming tendency toward the Church of England. Here he took to himself a wife, March 21, 1710/11, Elizabeth, daughter of Samuel Andrew, one of the principal founders of Yale College. Eight children were born to them, two sons¹ and six daughters, one daughter, Elizabeth, dying in infancy.

¹ Dr. Cutler's oldest son John went to England for ordination in 1736. The names of generous contributors to a fund for this undertaking may be found in the Appendix. John secured a living in England, where he died in 1771.

Boston Jan^y 15 1734/5 -
Rec^d of Wm Lye Church Warden of
Christ Church two pounds Six Shillings
& Eight pence in full being two third
part for a year of a Church Pall -
£2.6.8
Timothy Cutler

Dr. Cutler's receipt for his share, two-thirds, of money paid by parishioners for the "youse" of the Church Pall. Details of the making of this pall are given in the Appendix (page 239). The rental of the pall was a means of augmenting the salary of the Rector.



THE REV. MATHER BYLES, JR., D.D.
1735-1814
RECTOR OF CHRIST CHURCH, 1768-1775

From the Portrait by Mather Brown, *circa 1780*
Courtesy of the American Antiquarian Society

"A man of somewhat delicate mould, probably smaller than his father, with a nervous, excitable face, rather thin lips, firmly pressed together, and the unmistakable look and pose of an aristocratic feeling man."

Arthur Wentworth Hamilton Eaton
in "The Famous Mather Byles."

The undercurrent, however, gathered impetus and in 1719 Mr. Cutler was called as resident rector or president of Yale College in near-by New Haven, as the best exponent of Congregational orthodoxy. His father-in-law, Samuel Andrew, desiring to be released as rector, may have been prompted to suggest the appointment of Timothy Cutler. It was the old story, he who came to scoff remained to pray; for convinced with several others of the superiority of Episcopal ordination, he was "excused" from further service to the college in 1722. There followed an invitation to become rector of a church to be built in Boston, including payment of expenses for the journey to England to secure ordination at the hands of the Bishop of London.

Back in Boston in September 1723, he found his church still unfinished; but on the last Sunday of the year, December 29, he opened Christ Church with the prophetic words, "My house shall be called a house of prayer for all people."

Where did Dr. Cutler live during the forty-two years of his rectorate at Christ Church? This has been a moot question for many years. Porter says, "On the corner of Love and Salem Streets lived Doctor Timothy Cutler, very near his church." Neither rectory nor glebe were provided for Christ Church and Dr. Cutler, therefore, was obliged to hire a house and this consumed some time, so that it was late in February 1727 before Mrs. Cutler and her seven children and their family possessions arrived, as £3-10 was paid to "Rich^d Hunt for horse hire to bring the Doc^{trs} Familly to Town."

Dr. Cutler's rectorate lasted until his death in 1765. A brilliant Oriental scholar, wise administrator and faithful parish priest and missionary, he strove unceasingly for

In 1739 Samuel Johnson's Diary contains the following note on Timothy, Dr. Cutler's youngest son: "Good Dr. Cutler is in great grief, having lately lost a very hopeful son, nigh of age for Orders."

unity among the scattered parishes of New England through the medium of regular convocations of the clergy. What he failed to accomplish in life came to fruition in 1766, the year after his death, when annual diocesan conventions became the rule.

It took the cataclysm of a political revolution, however, to realize Dr. Cutler's other dream of a bishop for the colonies; but even his wildest hopes could never have forecast two Bishops of Massachusetts as rectors of Christ Church—Bishop Lawrence and Bishop Sherrill—one from Harvard, his Alma Mater, and the other from Yale of which he had been the honored president.

JAMES GREATON

1730-1773

[Adapted from the Percival Merritt Manuscript] .

James Greaton (Yale 1754), the eldest son of John Greaton of Roxbury, was born July 10, 1730. He was master of the Roxbury Grammar School, 1756-1758. During the year 1756, Dr. Cutler of Christ Church, by reason of age and physical infirmities, became incapacitated for clerical duties. Dr. Caner of King's Chapel, in this emergency, gave freely both assistance and advice. At his suggestion, the proprietors of Christ Church decided to secure a permanent assistant and on January 8, 1758, voted to apply to the Rev. Marmaduke Browne and ask his removal to Boston. The church records show that he officiated for a short time, February 6-March 27, 1758, but do not indicate why he did not fill the position permanently. On October 3, 1759, the vestry voted to ask Mr. James Greaton to go with them next week to Point Shirley "to read prayers to them & give them a Sermon (if suitable)." The test was evidently satisfactory, for on October 15 the proprietors voted to request Mr. Greaton to go to London for

orders, and to become assistant to Dr. Cutler. They proposed a salary of £50 sterling, to begin on his return from England and entering into office, and agreed to recommend him to the Bishop of London and to the Society for the Propagation of the Gospel. The vestry records of October 23, 1759, indicate that these letters were prepared in accordance with the vote of the proprietors. Mr. Greateon proceeded to England and in January, 1760, was ordained deacon and priest, and on January 28 was licensed by the Bishop of London. The vestry records show: "May 30, 1760. This day arrived from London The Rever^d. Mr. James Greateon in full orders, and Entered on the Service of this Church as Curate, or assistant to the Rev^d. Dr. Cuttler." They also, under date of June 11, 1760, contain a copy of a letter from the Secretary of the Society to Christ Church noting Mr. Greateon's appointment as curate, and stating that on Dr. Cutler's death they would appoint him "to a Mission in their Service," which would appear to indicate that at this time the Society did not contemplate his becoming Dr. Cutler's successor.

Mr. Greateon seems to have filled satisfactorily his position up to the time of the death of Dr. Cutler, August 17, 1765, and then the question arose as to his succeeding Cutler. He seems to have been a man of fair ability but evidently was considered by some of the congregation as not a satisfactory successor to a man of Cutler's ability and influence. At a vestry meeting held on August 26, 1765, eleven days after the death of the rector, in view of the fact that the contract between the church and Mr. Greateon "is now Extinct," it was voted to pay him thirty shillings sterling, weekly, during the time he continued in the service of the church. On December 8, 1765, the proprietors voted to recommend him to the Venerable Society "to Be Establish'd Minister of this Church." While the vestry records contain no

further allusions to this matter until July 1767, it is evident that a considerable opposition to Mr. Greateon developed within the church. Communication with England was of necessity slow, but in time it appears that the Society was prepared to make the appointment as recommended by the vote of the proprietors on December 8, 1765, and even that it actually did so. At meetings of the vestry on July 9, and 11, 1767, reference is made to a letter from the Society with regard to appointing him as missionary. The conditions existing in the church were considered, and it was decided to ask Mr. Greateon if he would accept the position of minister if offered to him. He replied that he would be glad to continue with them if he could reconcile the two conflicting parties and offered to see them personally; but if he found a reconciliation impracticable, he would not force himself on the church against the inclination of its members. On July 25, a letter having been received from Mr. Greateon, the vestry voted to call a meeting of the proprietors for August 4, to see if they would accept him as the Society's missionary.

At this meeting, which appears to have been held on August 5, 1767, the proprietors voted to accept the missionary appointed by the Society, Mr. Greateon. This meeting was, however, adjourned to August 8, when the proprietors reconsidered their action and voted against accepting him, but agreed to allow him forty shillings a week, lawful money, for services until the following Easter. At a meeting on August 30, the proprietors took under consideration a letter to be sent to the Society setting forth the conditions in the church, stating that Mr. Greateon, on arrival of his appointment, decided to withdraw as the conflicting elements could not be harmonized, and that his salary would be continued until Easter. The final step was taken on October 4, 1767, when the proprietors appointed a committee to find a

new minister. The last payment recorded to Mr. Greateon is as of April 3, 1768, Easter Day, although at a proprietors' meeting on the following day it was voted that the "Contribution to be geatherd the Sunday after next be for the Benefitt of the Rev^d. M^r. Greateon." At the same meeting it was also voted to apply to the Rev. Mather Byles, Jr., to be their minister. While the controversy was going on, Mr. Greateon¹ had suggested to the Society, August 28, 1767, that he should be transferred to some other mission, which was evidently taken into consideration by the Society for, at some time during 1768 or 1769, he was appointed to the charge of St. John's Church, Huntington, Long Island. Here he remained until his death, which occurred on April 17, 1773.

MATHER BYLES, Junior

1735-1814

[Adapted from the Percival Merritt Manuscript]

Mather Byles (Harvard A.M. 1754, Yale A.M. 1757, Oxford D.D. 1770), son of the Reverend Mather Byles, pastor of the Hollis Street Church, was born in Boston, January 12, 1735. He was ordained to the Congregational ministry and settled over the church in New London, Connecticut, in 1757, where he remained until 1768.

Upon the decision of the Reverend James Greateon and Christ Church to sever relations, a committee was appointed to find a new minister. At the annual meeting of the proprietors, Easter Monday, April 4, 1768, it was voted to offer the position to the Reverend Mr. Byles. The vestry concurred, and on April 12 voted to invite him and to pay his expenses to London for ordination. Mr. Byles' acceptance was received on May 3, and on May 14 he sailed.

¹ No portrait of the Rev. James Greateon is known to exist.

Dr. Byles' "conversion" to Episcopacy followed the same pattern as that of Dr. Cutler. His eminence as a Congregational pastor was great and efforts to prevent him from leaving the Congregational fold were determined. It finally resulted in his "dismissing himself" according to the records of the First Congregational Church of New London, Connecticut. Although there was not the great upheaval that followed Dr. Cutler's conversion, it nevertheless resulted in widespread attacks on the validity of his change of thought.

Mr. McConnell in his unpublished history of Christ Church gives the following version of the storm of protest aroused in New England Congregational circles:

— finally as a crowning stigma of disgrace to the Congregational denomination, they published and sang all over New England a song called "The Proselyte," set to the tune of "The Thief and Cordelia," in the words of which was a distorted statement of the facts of the case intended to work all the injury to Dr. Byles which it was possible to inflict.

Soon after Mr. Byles' arrival in England, he was ordained and on June 29, 1768, was licensed by the Bishop of London and appointed by the Society for the Propagation of the Gospel in Foreign Parts to the Mission of Christ Church.

He arrived in Boston again on September 28, and on Sunday, October 2, entered on his duties. One of his successors, the Reverend Henry Burroughs, described him as a faithful and laborious pastor, "and a very acceptable preacher." Evidently he took hold with alacrity. On October 4, the vestry voted: "That the Reverend Mr. Byles be desired to take the Care of the Library and that he have a key to the Vestry-Room," — where the books were kept. Traces of his activity are soon found in the records in the form of letters to borrowers, and newspaper advertisements calling for the return of outstanding books. Very shortly, October 13, a curious entry appears in the vestry records reflecting the atti-

tude of the church officers toward a rector, and, perhaps, indicating their intent of being a dominant rather than a co-ordinate power: "The Rev. Mr. Mather Byles was introduced to the Vestry and desired to be present at our future meetings."

Seeds of trouble, sown very early, were destined to produce a considerable amount of friction. Mr. Byles had come with an agreed-upon salary of £100, of which £40 was an allowance from the S. P. G. He evidently understood that Christ Church could give its share only with difficulty as, October 4, he offered to waive £20 of his salary under existing conditions, relying upon the vestry's generosity to restore it when it could. In due time, the rector felt that improved conditions warranted payment of the full salary; and the state of affairs became known in the town, probably through his kinsman, the Reverend Mr. Walter of Trinity Church.

At a proprietors' meeting on April 4, 1771, the question whether Dr. Byles' salary should be £100 was put to vote, and decided in the negative; but he was offered the proceeds of a collection to be taken "Sunday after next." He replied that they might supply the pulpit on the next Sunday and declined the collection. The vestry promptly voted: "That this Church is Destitute of a minister according to our opinion"; and the wardens were instructed to provide a supply until the proprietors could agree on a minister. Christ Church, in the meanwhile, availed itself of the services of the Reverend Mr. Moseley, chaplain of the *Salisbury*, man-of-war.

The records of April 25 show that Dr. Byles desired to return at £80 salary, leaving anything further to their generosity. On May 1, it was determined that time should be allowed him to "Reconcile the Members of the Church." On May 7, a letter signed by Dr. Byles and witnessed by the wardens is entered in the Christ Church vestry records, in which the former restates the

original circumstances but agrees to continue at £80 salary.

The wound was temporarily closed but never actually healed. The same trouble broke out again in 1772. The Venerable Society (S. P. G.) seems to have favored the Byles' side of the controversy and suggested that the church accounts be examined to ascertain what financial conditions might warrant. The plan was agreed upon in 1774; but the result is unknown, as the vestry records break off abruptly on September 6, 1774, and are not resumed for some four years. The proprietors' records, however, show the final result.

On Easter Tuesday, April 18, 1775, the proprietors enquired if Dr. Byles were in treaty with any other church. He replied that the church in Portsmouth, New Hampshire, had applied to him and that he was "willing to give up the keys & quit the Church." The resignation was accepted since the salary could not be collected; but the happenings at Lexington and Concord on the following morning put an end to the Portsmouth plan. Christ Church was closed; but Dr. Byles remained in Boston¹ until the evacuation of the British on March 17, 1776, when he departed for Halifax.

In Halifax, he became assistant to the rector of St. Paul's Church and also chaplain to the British troops. In May 1784, he went to London again and a renewal of the Portsmouth invitation reached him there; but he had obtained a permanent commission as chaplain to the garrison and had an offer of a parish in New Brunswick. One of the purposes of his journey to England

¹ In a letter to the Venerable Society dated October 7, 1775, Dr. Byles further says: "I should have informed you that on Easter Tuesday, tho' the Proprietors of Christ Church told me expressly that they would no longer engage one farthing of Salary to their Minister, I still offered to officiate to them as long as I continued in Boston; but they treated my kind proposal with neglect. They chose rather to shut up the Church, nor has it since been opened for a single Sunday. Indeed it is now scarce worth while to attempt it — most of them having left the town — not more than six or seven families remaining."

had been the presentation of his claims, in which he was partially successful, as on June 20, 1786, nearly a year after his return to Halifax, he wrote to his sisters in Boston that he had received from the Treasury "the Compensation of Part of my Losses." While in England, he also wrote to his sisters: "I was also instrumental in procuring a Diploma from Aberdeen for Brother Walter,"¹—the Reverend Mr. Walter of Trinity Church, who had preceded him by some months.

Dr. Byles visited St. John, New Brunswick, in the summer of 1778 and, after preaching two sermons, was unanimously chosen to be the minister. In either February or March 1789, he wrote: "On the 16th Instant, I received my appointment to the Rectory of St. John's," undoubtedly from the Venerable Society. He also informed his Boston relatives that he could retain the chaplaincy to the Halifax Garrison, appointing a deputy as a matter of form. On May 4, 1789, he moved with his family to St. John and was pleased with the change.

Dr. Byles was once more in Boston from July 19 to September 4, 1790, in connection with the settlement of his father's estate. He noted in his journal that he had seen Mr. Walter who was there on a visit. He was also on very friendly terms with the Reverend Samuel Parker of Trinity Church and preached there on July 25. No mention is made of Christ Church, although toward the end of August he records that he had received a call from Mr. Montague—possibly the Reverend William Montague of Christ Church.

Contented with his settlement in St. John, New Brunswick, Dr. Byles continued in service there until his death on March 12, 1814. He was buried there in an unmarked grave in what is popularly known as the Loyalist Burial Ground² near the Court House.

¹ Reverend William Walter, D.D. King's College, Aberdeen, 1784. Rector Christ Church 1792-1800. Mather Byles' first wife, Rebecca Walter, sister of the Reverend William Walter.

² "Loyalist Souvenir."

THE OLD NORTH CHURCH OF PAUL REVERE FAME

THE wording of the title of this chapter was coined by the late Dr. Dewart while rector of Christ Church, during one of the periodic controversies about the signal lanterns of Paul Revere. If you do not know the story, you will, for this hardy perennial in the garden of Boston history has a way of cropping up at unexpected times and places.

The whole story came about when, in 1876, the City of Boston proposed to place a tablet on Christ Church to commemorate the birth of the nation on April 18, 1775. A great hue and cry arose in the press by those who did not agree that Christ Church was the church to be so honored, some even asserting that Christ Church was not only not the *Old North* but not even the *North Church*. Thereupon an impartial commission was established by the City of Boston, no one connected with the church being represented. After two years, the decision was unanimous that Christ Church was the church in which the lanterns were displayed for the guidance of Paul Revere and his associates, and a tablet to that effect was placed on the church in that year.

In the *Christ Church Chronicle*, a parish paper published by the church, Dr. Dewart reviewed the pros and cons, stating among other proofs that for many years Christ Church was known as the North Church. In the course of reading all the carefully preserved papers of the parish, I made notes of every reference to the name of the church on bills, subscription papers, and in city and newspaper comments.

Let us begin first with the records. In 1726, the deed for the land on which Christ Church stands was drawn

up by George Hughes. His bill for his services was made out to the "North Church's Account of Business Done." This, then, was its colloquial designation, known to its contemporaries from the beginning.

When Christ Church was built in 1723, the north wall of the church abutted on John Baker's pasture. In 1737, the church bought a strip, twenty feet wide, of this adjoining land. The transaction included the release to the "North Church" of a previous mortgage recorded in the Registry of Deeds (Suffolk Deeds—Lib. 55, Fol. 152).

In 1766, the town voted to maintain the "Old North clock." There are many other references to the North Church in the town records, such as the maintenance of the clock, ringing of the bell and, in 1790, the "erection of a blacksmith shop near the North Church."

In 1768, the Reverend John Graves of Providence, in a letter, mentions the North Church in Boston where Dr. Cutler was long pastor; and this was the year in which Mather Byles was elected rector and he refers to it as his "call to the North Church in Boston."

Thus we see that for quite a half century the church was known colloquially as the North Church. We might compare the use of this name to that of the well-known "Little Church Around the Corner," the legal name of which, of course, is The Church of the Transfiguration. But you will hardly find a single person who knows this New York church by its legal name.

The colloquial use of the name *North Church* continues in both private correspondence and town records. In 1786 the sexton of the "Old North" was ordered to ring the bells. A reprint of the Boston Directory in 1796 gives the name "Robt. Newman, Sexton of North Church, Salem Street"; and the next year the town ordered "Mr. Newman, who had rung the bell at the North Church, to cease ringing."

A noted Salem preacher, the Reverend William Bent-

ley, born in the North End of Boston, every so often made a tour of the district recalling incidents of his youth, always including a visit to what he calls the "North Church," — one time to inspect the tomb of the Reverend Dr. Cutler "under the alter."

In October 1804, the steeple was blown down in a great gale. A subscription paper to repair it contains the name of one subscriber who signs only "A Friend to the North Church." The bill for the repairs by Ebenezer Leman was made out to the "Committee for North Church."

In the January 15, 1945, issue of *Life* magazine, the author of an article on Boston furnishes the following erroneous statement to accompany a picture of the church:

"This was not called Old North Church when Revere saw two lanterns hanging from the steeple on the night of April 18, 1775. It was called Christ Church then, and there was another Old North Church which was destroyed during the Revolution."

The documentary evidence starting in 1726 of the consistent use of the name *North Church* is irrefutable. It is quite true that the church was not "old" when Newman displayed his lanterns, although the town records of 1776 ordered the ringing of the "Old North Bell upon Capt. Malcolm's house being attacked," but Longfellow wrote of it in 1861 as it was known to his generation. As for the statement that there was another Old North Church in the North End, the reference is doubtless to the Second Church of Boston which was the "North Meeting House in North Square." Bostonians distinguished the Church of England from the local meeting houses; and as for the lanterns being displayed in the meeting house in the North Square, it is a well-known fact that the North Meeting House was the only one of the four churches without a steeple. By triangulation, it was shown that no light displayed anywhere in the North Meeting House could pos-

sibly have been seen in Charlestown; moreover Copp's Hill at that time was ten feet higher than at present and would have barred effectually the signal. Sewall¹ in his diary refers to preachers at "Y^e North" and to the "pulling down the Old North Meeting-house" in 1775.

We shall have to look a little later to, say, the centenary of the church before it might properly be called "old"; and then we find in the diary of the Reverend William Croswell, rector of Christ Church from 1829 to 1840, where he writes of the "dear old North," and a series of letters headed "From the Cloisters of the Old North Church."

Gleason's *Pictorial Drawing Room Companion*, in an article on Christ Church, in 1851 refers to the Venerable Dr. Eaton, who was rector from 1805 to 1829, as "the aged rector of the Old North."

Answering a query about the name North Church, William H. Montague, son of the Reverend William Montague, rector of Christ Church from 1786 to 1792 and father of the late Henry W. Montague, who was long an officer in Christ Church, states "I have always heard my father call the Episcopal church in Salem Street the North Church"; but perhaps the most conclusive evidence is the closing paragraph in Dr. Dewart's article in the *Christ Church Chronicle*:

When Paul Revere wrote his letter to the Secretary of the Massachusetts Historical Society, January 1, 1798, giving his recollection of what took place April 18, 1775, and speaking of the "two lanthorns in the North Church steeple," he knew exactly what he was talking about.

That was Dr. Dewart's opinion; and taken with the documentary evidence given above, it should settle the question for all time.

¹ Judge Sewall, arch-enemy of the Church of England, always referred to the Congregational Meeting House in North Square as "ye North" or the "North Meeting House," never the North Church. The Church of England building was a *Church*, the Congregational building a *Meeting House*.

To commemorate this historic event, the City of Boston caused a tablet to be placed on the tower of the church October 17, 1878, containing the following inscription:

The Signal Lanterns of
PAUL REVERE
Displayed in the Steeple of this Church
April 18, 1775
Warned the Country of the March
of the British Troops to
Lexington and Concord

THE SIGNAL LIGHTS

An April Reverie

Seated within these walls of storied fame,
I heard above me in the April air
The ancient Christ Church bells once more proclaim
Freedom to men of good will everywhere.
Around me hover spirits from the grave,
Workman and preacher, pattering childish feet,
Sea captain, merchant, gentlefolk and slave,
Foregathered as of old, here God to meet.

The vision fades. Time marches on. Tonight
A nation brave and strong, forever free,
Forged in the fires of destiny must fight,
That Freedom's torch may flame eternally.
For what the People will, can never fail,
'Gainst them the Gates of Hell shall not prevail.

Mary Kent Davey Babcock.

Written for the Lantern Service
of April 18, 1945



SEMPER PLUS ULTRA

MANY of the hidden treasures in our unprinted Colonial Church records which crop to the surface when one is in search of a particular nugget, have to be pushed back again into obscurity where another may or may not unearth them. Many contain valuable data for historical research: a case in point aptly illustrates this. A survey going back to the Colonial period, of cost prices of labor, materials, foodstuffs, wages, etc., recently undertaken by the School of Business Administration of Harvard University, would be materially aided by a check-up of the bills covering the building and upkeep of Christ Church in the 18th century. Other pertinent topics constantly present themselves to the research worker.

The "good old days" of which I have been writing, before the clutter of civilization had strewed our lives with its impedimenta, extended well into my generation. Then an apposite Latin phrase judiciously inserted into a "composition" was considered to give it the final touch of distinction. So, though here is the end of this little book, it is by no means the sum of what I hope may yet be written around the Christ Church records. Reluctantly I leave many stories untold for the future historian of this ancient parish to bring to light, knowing I may safely close my contribution with the well-worn phrase

Finis, sed non fnis.

APPENDIX

- List of Subscribers & Benefactors (from the S. P. G. in London)
Acct^t from a Committee for Subscriptions 1722
Subscription for y^e Subsistence of M^r Timothy Cutler while at London 1722
Letter to My Lord of London 1722
Deed for land on which Christ Church was built 1725
Bill for drawing deed 1725
Deed for land 1737
Deed for land 1753
Memorandum of Agreement for Carpenter's Work — Undated & Unsigned
Work done at Christ Church by Thos. Tippin & Tho^s Bennett 1723/4
Bill of James Varney & Comp^y to Ebenez^r Clough 1723
Dementions of the Stone work of the Church
Cost of Building the Church — Barnes Acct.
Invoice & Letter from Sandford & Lowe for Mr. John Barnes 1723
List of Money received for Pews 1723
Bill of Peter Secombe (receipt) 1725
Copy of articles of agreement for work to be done by Thos. Tippin 1729
Bill for Pall 1729
Vote re Dr. Cutler's House 1734
Deed of house — James Smith 1734
List of subscribers towards Organ 1736
List of subscribers for Expenses of John Cutler 1736
Bill of Robert Jarvice and Jenkins 1737 (Organ)
Bill for Steeple 1740
Bond for Bells 1743
Subscription to the Bells 1746
Will of Timothy Cutler 1757
Bills — Funeral expenses of Dr. Cutler 1765
List of names of people who received funeral Sermon 1766

A List of the Subscribers and of their
Subscriptions towards the Building
of Christ Church in Boston Viz ----

The Right hon ^{ble} Thom ^s		Mr George Monk	20
Earle of Thanet £90 Ster-		Mr Thomas Phillips	20
ling advance at 200 1 cwt	90	Cap ^t William Person	24.2
His Excellence Francis Nich-		Cap ^t Benjamin Atkinson	30
olson Esp. Gov ^r of South		Mr Aspless Vincent	15
Carolina and also 5 Cedar	69	Cap ^t Francklyn	15
posts and 65 Planks fwd:		Mr Darrough Sanker of	19.10
freight free		Antigone	19.9
The Rev ^d M. S. Trapp £2.2		Mr Henry Laughton	12
Sterling Exchange at	6.6	Mr John Gilbert	10
200 1		Cap John Cox	10
Mad ^m Jane Bonnille £18		Mr North Ingham	10
Sterling	54	Cap ^t Thomas Lethered	10
M William Rous Mercht		Cap ^t William Ward	15.9
of London Sterling £9.9	9.9	Cap ^t Thomas Tudar	10
Mr Prichett 9.9	9.9	Cap ^t Charles Brown	10
Mr John Barnes	50	Mr Phillip Musgrave	10
Mr George Cradock	50	Mr William Speakman	10
Mr Job Lewis	50	Doct ^r John Cuttler	10
Mr Henry Franklyn	50	Col ^l Hatch	10
Thomas Graves Esq ^r	50	Mr. John Franklyn	10
Gillam Phillips Esq ^r	65		
Mr William Maxwell	45		£1452.8
and two large brass		Sum Brought Over	£1452.8
branching Candlesticks		Mr. Joseph Watson	10
Value Each £25 Sterling	100	Mr. Sumner Gording	10
Cap ^t James Sterling	50	Mr George Campble	10
Mr Edward Watts	50	Mr Francis Newland	10
John Valentine Esq.	30	Cap ^t Thomas Childs	10
Doct ^r Freeman and son of		Cap ^t Robert Harris	10
Antiaguo	42.4	Mr William Jones	10
John Jekyle Esq ^r	20	Mr William Connery	10
Henry Douglas Cap. Esq ^r		Mr John Atkinson	10
of Antiny	31.5	Mr Anthony Blunt	10
The Hon ^{ble} Lady Blacket	10	Cap ^t Robert Dench	15
Leonard Vassall Esq ^r	20	Mr Joshua Wroe	10
Mr Henry Caswell	25	Cap ^t Gidion Ball	10
Mr Charles Apthorp	25	Mr S. W.	10
Cap ^t Robert Buttler	25	Cap ^t John Chapman	10
Maj ^r Majorum	20	Mr Benjamin Allford	10
Cap ^t William Hender	20	Mr Thomas Clark	10
Samuel Weeks	20	Mr William Pearce	10
Thomas Selby	20	Mr Miles Townsend	13
		Mr George Skinner	10
		Mr Henry Willen	10
		Mr Peter Seccomb	10
		Mr Rowland Haughton	10

Doct ^r George Stewart	10	Mr George Jordin	5
Doct ^r John Gibbins	10	Mr Gab ^l Escott	5
Doct ^r George Pemberton	13	Mr William Woolin	5
Cap ^t Peter Pappilion	10	Mr James Powell	5
Mr William Patten	10	Maj ^r Mullin of Barbadoes	5.10
Cap ^t George Oliver	9	Maj ^r Bissell of D ^o	5
Doct ^r Thomas Creese	7	Mr Thomas Gill of Exeter	5
Mr William Price	8	Capt William Brown	5
Mr Adam Tuck	8	Mr John Stoughton	5
Mr James Boyer	6	Mr Thomas Payne	5
Mr Joseph Bissell	10	Mr William Mark	5
Mr James King	6	Mr John Harvey	5
Mr Edward Stanbridge	10	Cap ^t Gillam	5
Mr Edward Totthill	6	Mr Jeremiah Clements	5
Mr Thomas Sandiford	5	Mr Jeremiah Totthill	5
Mr William Rundle	5	Mr Samuel Grainger	5
Mr John Thomlison	5	Mr Abraham Olivet	5
Cap ^t Daniel West	5	Mr Thomas Warren	5
Mr Benjamin Funevill	5	Mr Thomas Price	5
Mr John Greenwood	5	Mr James Wilks	5
Cap ^t Thomas Souder	5	Mr Gilbert Walner	5
Cap ^t Henry Barlow	5	Mr Luke Vardy	5
Mr Joseph Thornton	5	Mr Edward Lock	5
Mr John Shippie	5	Doct ^r Edward Elliss	5
Mr George England	5	Cap ^t William Young	5
Mr John Fletcher	5	Mr John Steel	5
Mr Richard Avery	5	Doct ^r Wright	5
Mr George Mayo	5	Capt Wukkuan Guffird and	
Mr Peter Britton	5	Hugh	7.6
Mr Robert Skinner	5	Mr Ebeneze ^r Coffin	5
Mr Andrew Halyburton	5	Mr Peter Funevill	5
Mr James Allsot	5	Mr Edward Mills Sen ^r	5
Mr William Dove	5	Cap Blum	5
Mr John Gwinnet	5	Cap Hutchingson	5
Mr Peter Oswald	5	from a Purse of a man of }	5
Mr John Jones	5	Ware at Barbadoes	
Mr Thomas Bennet	5	Cap Ewer	5
Mr Robert Temple	5	Mr John Howert	5
Mr Richard Shower	5	Cap ^t William Coffin	5
		Mr John Mathews	5
	£1938	Mr William Doyle	2
Sum Brought Over	£1938	Mr John Ewing	2
Mr Thomas Barrick	5	Mr William Webster	2
Mr Samuel Sleigh	5	Mr Samuel Prigg	3
Mr George Shore	5	Mr Dan ^{ll} Skinner	3
Mr Robert Abbot	5	Mr Thomas Dunklyn	.15
Mr James Clark	5	Mr Samuel Movine	2

Mr Thomas Delaplace	2	Mr Joseph Sleigh	3
Mr Robert Hays	3	Cap ^t Sisell of New York	1
Mr John Bulberton	3	Mr John Williams	2
Mr Inc ^s Gatchell	3	Mr Thomas Shaw	3
Mr Thomas Peling	2	Mr Chily	1
Mr George Scundit	3	Mr John Dant	2
Mr Godfry Mallbone	3	Mr Benj Jakson	1
Mr Richard Pope	3	Mr Nich ^o Byard of New York	2
Mr Christ ^r Rymer	2	Mr William Beckman of D ^o	1.10
Mr John Humil	3	Mr Nath ^l Marston	2
Mr. John Pottales	1	Mr Thomas Hughs	2
The Widow Davis	1	Cap ^t Armstrong	.10
Mr Isaac Mathews	2	Mr Abraham Lyason of N. York	2
		Mr Clifford	3
	£2201.19	Cap ^t Peter Adams	1.10
Sum Brought Over	£2201.19	Cap ^t George Chatterton	3
Mr James Hullwell	3	Mr William Ridoubt	2
Mr Benjamin Barker	3	Cap ^t Joshua Amy	6
Mr Francis Baker	2	Mr Robert Jenkins	3
Mr Isaac Doubt	2	Cap ^t Robert Ward	3
Mr Robert Homer	2	Mr Dan ^l Crockford	3
Mr James Franklyn	2	Mr Thomas Bennit	3
Mr John Austin	3	Mr John Hoston	3
Mr George Berwick	2	Mr Thomas Tippin	2
Mr John Edget	1	Mr Walter Browne	3
Mr Jacob Johnson	2	Mr Nath ^l Taylor	3.3
Cap ^t Arnute Scurmerhorne	3	Mr Anthony Lane	3
Mr Henry Phillips	5	Cash by an unknown hand	2
Mr Nich ^o Roach	3	D ^o	2
Mr John Ruchell	7	By Coll ^o Goff	20
Mr Thomas Lawlor	4		
Mr Jacob Crouch	2.10		£2317.2

FOOTNOTE: This photostat copy of a report by Dr. Cutler sent to me from the S. P. G. in London differs from the list in the Christ Church records by the addition of other subscriptions and the notation regarding Captain William Maxwell's gift of the brass chandeliers. It also enables us to verify omissions caused by improper folding of the Christ Church list.

An Acc^t of what I have recd from

1722 a Committee for sec^g, Subscriptions Viz. £ s d

bE

8:22 M^r John Gibbins as acct 12. - .-

26 M^r Tho^s Graves 20. - .-

4 bI

4 Tho^s. Selby 27. 14 .-

9 Sent to M^{rs} Cutler by order of the
Committee as p acct } 20. - .-

15 pd M^r Came in p^t for Timber to
bldd in the Spring } 20. - .-

Jan.

8 Recd of Tho^s Selby 12. - .-

Ch

Feb. 26 of M^r Blount 10. - .-

27 of D^r Gibbons 15. - .-

March 7 D^o 20. - .-

Recd of M^r Valentine 30. - .-

- 11 Payd Clough 50. - .-

30th pd the Diggers in p^t as p acct 7. 15. -

30:

Apr^{ll} 1 Pd one of the Carpenters for going
to York about the Timber } 2. 15 .6

pd for 2 Letters to M^{rs} Cuttler - 3 .9

pd James Vincent 8 o : £2:19.9
& when he returnd I pd him 2 } 4. 19 .9

3 Recd of D^r Gibbins 5. - .-

4 Pd in p for Stones as ac^t rec^d 5. - .-

8 pd for Digging as p act 6. 5. -

The committee's receipt as endorsed on the folder.

Subscription for y^e Subsistence of M^r Timothy Cutler while at London at paying his & Mess^{rs} Brown and Johnsons Passages thither

xx	_____	1. 10. 0	_____	2. -
	Henry Laughton	2 - - -	xx Jn Cutler	2. -
xx			James Smith	2: 0: 0
xx	M ^r Buckridge	1. 10	xx John Barnes	10.0- 0
xx	Jn Valentine	4 - -	xx Geo ^g Cradock	3 - - -
xx	John Gibbs	2: 0	xx Francis Brinley	10:0- 0
xx	Tho. Cross Sen.	2: 0: 0	xx R Penart	3. 0. 0
xx	William Price	2 -12 -0	xx Tho ^s Greaves	3. 0. 0
	and (?)		xx Hattie Blount	2. 0. 0
xx	William Speakman	3 - 0 -0	xx John Gibbins	2. 0. 0
xx	Watts	3.- - -	xx Sam ^l Banister	1. 0. 0
			xx John Jd Smyth	5 - -
			xx Casdel	V .
			xx John Yeanell Jn	2-10
			xx Ester Hatch	3 - -
			xx James Stirling	5 - -
			xx Susan Leyland	5 - -
			xx George Monk	2 10 0
			xx Archibald Cumming	7 - -
			xx John Powell	2 - -
			xx Benj Faneuil	1 - -
			G ^m Phillips	10 - -
			x Joshua Wroe	2 - -
			xx Tho: Creese Jun ^r	2 - -
			xx _____	5 - -
			x Henry Whitton	2 - -
			xx Jane Walker	2 - -

A Copy of a letter to My Lord of London

MAY IT PLEASE YO^r LORDSHIP, — We, the Minister, Church Wardens, and Vestry of the King's Chappel in Boston in New England, humbly wait on Yo^r Lordship, begging leave to lay before You the present State of the Church in this Place.

It hath pleased Almighty God to bless the Vine which his Right hand hath here planted, and committed to Yo^r Care, wth a very fruitful Encrease. It has taken deep Root, and now begins to fill y^e Land. The Number of Strangers and Converts who are daily added unto the Church are become so Considerable that we are under the Necessity of Erecting another House for the Publick Worship of God in this Town.

In order to Advance the Kingdom of Jesus Christ, by Carrying on a Work so indispensably Necessary for his Service, God hath blest us (we hope) wth Unanimity and a General Disposition to promote and, Under Yo^r Lordship's influence and Favour, finish what is so much Wanted and desired here; And We most humbly address our Selves to our Right Reverend Diocesan, that he would be pleas'd in his abundant Love and Care for the Flock over which the Holy Ghost hath made him Overseer, to regard this distant Portion thereof by Continuing His Care and Protection of us in this Undertaking.

Among many who have Return'd to the Bosom of the Church, We in a particular manner Embrace, and wth all due Deference Recommend to Yo^r Lordship's Approbation and Favour, M^r Timothy Cutler, late Rector of Yale College, in Connecticut; M^r Daniel Brown, late Tutor in the Same; and M^r Johnson, late a Dissenting Teacher in Connecticut.

These, my Lord, were persons very Considerable in their Stations in these parts, and have signaliz'd themselves in behalf of the Church by Publicly declaring themselves of it, and as publicly asserting its Rights and maintaining its Dignity against all Opposers. They are Persons of an Unblemish'd Character, well Effectuated to the present Government, and their Publick Declaration was no sudden Emotion, but a Work of Time perfected wth Maturest Deliberation, in Pure Love to the Truth, and against a Visible Worldly Interest.

Of their Qualifications Yo^r Lordship is the Great and Consummate Judge; their Sincerity in this affair we have sufficient Reasons to believe Unquestionable, and therefore humbly request Yo^r Lordship if so be it may seem good Unto You, y^t You would be pleas'd to grant unto them Holy Orders. And this we move wth the great^r Earnestness, because fully persuaded Yo^r Lordship will put it then into their Power to become Signal Instruments of Reducing Many (whose Eies are Upon them) to y^e Obedience and Unity of the Church.

M^r Timothy Cutler is a person so well Esteem'd in this Place that no Encouragem^t will Ever be wanting, Should Yo^r Lordship please

to Grant him Yo^r Licence for the Church now to be built in this place, which We most humbly Entreat Yo^r Lordship to do; and we have no other View herein, no other Motives inducing us thereto, but a firm belief that the Church of God will receive great Benefit thereby, as being the most suitable person, in our humble Opinion, this Country affords to serve it on this Occasion, and to advance its Number and Interest; and we make no Question but his maintenance will be suitable to his great Merit.

The Contributions advanced for this Undertaking are about £ 1,200, and the Ground purchased whereon to Erect the Church, and our Contributions are daily advancing, so desirous are we to see so good a Work begun.

The Church of God has always on such Occasions as these had its Enemys. A Nehemiah never appear'd to Erect a Temple to God but some arose to hinder it, and cause the Work to Cease. Representations may peradventure be made to our Disadvantage upon this Head, which makes us renew our Assurances to Yo^r Lordship that we have no Interest, no other View, but the pure Glory of God and the Advancement of his Kingdom upon Earth, w^{ch} Encourage us to believe we shall not be disappointed of our hope.

May it please Almighty God to shower his Blessings down on Your Lordship's head; may he continue You long an Ornament and Pillar to his Church upon Earth; and having finisht your Glorious and appointed Race, May he recieve You into Everlasting Glory, is the Constant prayer of,

My Lord,

Yo^r Lordship's Most Obed^t humble Serv^{ts},

Samuel Myles —Minister

Signed by

Jn. Cutler }
James Smith } Church Wardens

John Jekyll

Boston N. England 1st Nov^{br} 1722.

This Indenture made the fifteenth day of November in the twelfth year of the Reign of our Sovereign Lord George by the Grace of God of Great Britton France and Ireland King George of the Faith and in the year of Our Lord One thousand Seven hundred and twenty five BETWEEN John Barnes merchant and Elizabeth his wife George Cradock merchant and Mary his wife Captain James Sterling merchant and Elizabeth his wife John Gibbins Apothecary and Rebecca his wife Thomas Selby Taverer and Mehitablle his wife George Monk Tailor and Elizabeth his wife and Anthony Blount Tallow Chandler and Jane his wife all of Boston in the County of Suffolk in His Majestys Province of the Massachusetts Bay in New England and Thomas Graves Esq Charlestown in the County of Middlesex in the Province of Massachusetts Bay aforesaid of the one part and The Reverend Timothy Cutler Doctor of Divinity Rector and Gillam Phillips Esq Edward Watts Gentleman Captain William Maxwell Merchant Captain Robert Temple Gentleman Samuel Weeks Merchant and North Ingham Mathematical Instrument Maker all of Boston afore said in the County of Suffolk and in the Province afore said the present Vestry together with the said before mentioned George Monk of the Church of England at the North End of the said town of Boston commonly called or known by the name of Christ Church of the Other Part where as the above said Anthony Blount and Jane his wife by a certain deed pole or writing under their hands and sealed duly executed acknowledged and recorded bearing date the thirtieth day of July in the year of Our Lord One thousand Seven hundred and twenty five did give grant bargain sell alien encsoffed convey and confirm unto the said John Barnes George Cradock James Sterling John Gibbins Thomas Selby George Monk Thomas Graves all that piece or parcell of land which the said Anthony Blount bought of Nathaniell Henchman and Dorothy his wife which the said Henchman bought of Dorcas Peggy Relict Widow and Executrix of the last will and Testament of Edward Peggy late of Boston afore said merchant deceased situate lying and being at the Northely End of the said Town bounded and measuring as followeth Viz At the front or westerly side on Salem Street so called and there measuring fifty nine feet six inches in breadth At the South westerly side on land late of William Holly deceased there measuring one hundred and eleven feet at the rear or South easterly end on land of the heirs of John Low deceased there measuring fifty eight feet at the Northly side on land late of Thomas Baker or his heirs there measuring one hundred twenty one feet more or less or however otherwise the same called and bounded or reputed to be called and bounded on which said piece or parcell of land there is a Brick Edifice lately erected for the Public worship of God according to the Rites and Ceremonies of the Church of England as by law established commonly called Christ Church together with all and

singular the fences buildings ways waters profits priviledges emoluments and appurtenances to the said granted land an premices belonging standing or in any wise appertaining and the reverion and reverions thereof TO HAVE AND TO HOLD the said granted land and premices with the appurtenances unto the said John Barnes George Cradock James Sterling John Gibbons Thomas Selby George Monk Thomas Graves and him the said Anthony Blunt their and his Heirs Executors Admors and Assin forever and by said deed Reference thereunto being had may and doth more fully and at large appear now this Indenture witnesseth that the said John Barnes and wife Elizabeth George Cradock and Mary his wife Captain James Sterling and Elizabeth his wife John Gibbons and Rebecca his wife Thomas Selby and Mehittabell his wife George Monk and Elizabeth his wife Anthony Blunt and Jane his wife and Thomas Graves for and in consideration of the SUME of One hundred Pounds to them in hand at and before the ensealing and delivery hereof well and truly paid by the said Doctor Thimothy Cutler Gillam Phillips Edward Watts William Maxwell Samuel Weeks Robert Temple and North Ingham the receipt thereof they doe hereby acknowledge and thereof and of every part thereof doe acquitt exonerate and discharge them the said Doctor Timothy Cutler Gillam Phillips Esq Edward Watts William Maxwell Samuel Weeks Robert Temple North Ingham and every of them their and every of their heirs Executors and administrators by these presents and also in consideration that the said land was purchased by the said Anthony Blunt with the intent to build and there is now actually built upon the same an Edifice or building for the public worship of God according to the Rites and Ceremonies of the Church of England by the Voluntary Subscription and Donations of divers well disposed persons and the said Church and Land aught to be secured and always set apart for the public worship of God aforesaid to the congregation or Church that now do or hereafter from time to time forever may meet and assemble therein to worship God as aforesaid and ought not to be converted used or applied to any other use end purpose or designe whatsoever have given granted bargained sold aliend conveyed enscoffed and confirmed and by these presents do for themselves their Heirs Executors and Administrators fully freely and Absolutely give grant bargain sell alien convey enscoffed and confirm unto the said Doctor Timothy Cutler of the said Church for the time being and to the said Gillam Phillips Esq Edward Watts William Maxwell Samuel Weeks Robert Temple and North Ingham as they are the major part of the vestry of the said Church for the time being and their successors as well the said site or parcell of land with the appurtenances as before described and also the said Edifice or Building thereon standing now used for public worship of God as afore said called CHRIST CHURCH and all the fences buildings ways waters watercourses proffits priviledges Emoluments and appurtenainces to the said Granted Land and premises belonging or appertaining TO HAVE AND TO

HOLD the same unto the said Doctor Timothy Cutler present Rector of the said Church and the above mentioned Thomas Graves Esq and Anthony Blount present Church Wardens thereof and the said Gillam Phillips Esq Edward Watts William Maxwell Samuel Weeks Robert Temple North Ingham and George Monk the present Vestrymen of the said Church and their successors in the several offices or capacities aforesaid TO THE only proper use benefitt and behoofe of the said Doctor Timothy Cutler present Rector of said Church and the said Thomas Graves Esq and Anthony Blount present Church Wardens thereof and the said Gillam Phillips Esq Edward Watts William Maxwell Samuel Weeks Robert Temple North Ingham and George Monk the present vestrymen of the said Church and their successors in their several offices or capacities afore said for evermore IN TRUST nevertheless and upon condition always that the said Edifice or Building called CHRIST CHURCH and the land afore said whereon it stands and before conveyed be converted improved and made use of for the public worship of God according to the Rites and ceremonies of the Church of England as the same is settled and established by an act of Parliament of England made in the first year of the Reign of Queen Elizabeth Entituled an Act for Uniformity of Common Prayer and service in the Church and administration of the Sacraments and another act of the Parliament of England made in the thirteenth year of the Reign of King Charles the Second Entituled an act for the Uniformity of Public Prayer and Administration of the Sacraments and other Rites and Ceremonies and for Establishing the forme of making ordaining consecrating Bishops Priests and Deacons in the Church of England and be converted improved and used to and for no other use end or purpose whatsoever AND ALSO that the Rite of Presentation to the Rectory of the said Church shall be and remain in the Church Wardens and Vestry of said Church for the time being successively forever and in no other person or persons whomsoever any right that thereunto may otherwise be claimed notwithstanding AND FURTHERMORE that the said John Barnes and Elizabeth his wife George Cradock and Mary his wife James Sterling and Elizabeth his wife John Gibbins and Rebecca his wife Thomas Selby and Mehitabell his wife George Monk and Elizabeth his wife Anthony Blount and Jane his wife Thomas Graves Esq doe hereby for themselves their heirs Executors and Administrators covenant promise and swear to and with the said Doctor Timothy Cutler Rector and the said Gillam Phillips Esq Edward Watts William Maxwell Samuel Weeks Robert Temple and North Ingham Vestrymen of the said Church and their successors that they the said John Barnes and Elizabeth his wife George Cradock and Mary his wife James Sterling and Elizabeth his wife John Gibbins and Rebecca his wife Thomas Selby and Mehitabell his wife George Monk and Elizabeth his wife Anthony Blount and Jane his wife and Thomas Graves Esq the said piece or parcell of Land and Edifice or Building thereon standing now used as a Church aforesaid with ap-

purtenances unto them the said Doctor Timothy Cutler present Rector of said Church Thomas Graves Anthony Blount present Church Wardens thereof and the said Gillam Phillips Esq Edward Watts William Maxwell Samuel Weeks Robert Temple North Ingham and George Monk the present Vestrymen of the said Church their successors in their several and respective office or capacities aforesaid in manner as before granted against all persons or Persons whomesoever shall and will warrent and defend by these presents IN WITNESS whereof the said parties to those presents have hereunto interchangeably set their hands and seals the day and year first above written —

SIGNED

James Sterling	John Barnes	George Cradock
Eliz. Sterling	Eliz Barnes	Mary Cradock
John Gibbins	Thomas Selby	Anthony Blount
Rebecca Gibbins	Mehitabell Selby	Jane Blount
George Monk	Thomas Graves	
E Monk		

Suffolk Deeds Lib. 40, p. 58

The North Church's Account of Business done By George Hughes

1725/ To Drawing a Deed from M ^r Blount and his wife to the Trustees twice over w ^{ch} was lost	} £	
To Drawing Ditto, Ingrossing 3 times, Attendance trouble &c	} 1 - - - -	
To Cash paid Justice Townsend acknowledging thereof	} - - 3 - -	
To Drawing the Deed from M ^r Barnes & Trustees to the Rector, Church Wardens & Vestry	} - - 10 - -	
To 2 Skins of parchment for Ingrossing y ^e Same	- - 18 - -	
To Ingrossing the Same fairly	2 - - - -	
To Cash paid M ^r Justice Townsend for y ^e Acknowledgment, thereof by all, But Md ^m Sterling	} - - 17 - -	
To One Bond from the Trustees to M ^r Geo. Monk	- - 7 - -	6
To two Days Trouble for M ^r Gifford's & my going to Winisimitt, Charlestown &c to Execute the Same	} 2 - - - -	

To Cash paid Coll ⁿ Ballantine for Recording the Deed from M ^r Blount to the Trustees	}	- - 4 - -
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Boston y ^e 22 ^d of Aug ^t 1726	£9 - 9 - 6
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Received of M^r Edward Watts Two pounds three Shillings
In full for my part of the above Acc^t p Geo. Hughes

£ 2 . 3 . 0

Boston August y ^e 22 ^d 1726	£ 2 - 3 - -
Received the Contents p Geo. Hughes	7 - 6 - 6

Nathaniel Gifford	£ 9 - 9 - 6
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Boston November 22^d 1737

Whereas John Baker of Boston Merchant hath sold a Certain Piece of Land being Twenty feet in Breadth and Eighty One feet in Length Adjoining to the Land belonging to the North Church in Boston whereof the Rev^d Dr. Timothy Cutler is Rector, to the Church Wardens of said Church which Land is under Mortgage to me the Subscriber; now in Consideration that said Baker hath paid said Consideration money (being One Hundred and Fifty Pounds) to me the mortgagee I Relinquish and Quit Claim all Right to said Quantity of Land In Testimony whereof I have set my Hand and Seal the Day and Year above said — H. Hall and a Seal. _____ Signed Sealed and Delivered in Presence of Adam Winthrop jun^r. John Remington _____ Decem^r 21, 1737. Rec'd and Accordingly Entred and Examined.

Samuel Gerrish Reg^r

Suffolk Deeds Lib. 55, p. 152

Suffolk Deeds Lib. 82 — p. 86

To all People unto whom these presents shall come, Thomas Greenough of Boston in the County of Suffolk and Province of the Massachusetts Bay in New England Mathematical Instrumentmaker Sends Greeting know ye that I the said Thomas Greenough for and in Consideration of the Sum of Eighty Six pounds thirteen shillings and four pence Lawful Money to me in hand paid before the Ensealing hereof by Timothy Cutler Doctor in Divinity, John Pulling, Shopkeeper, Giles Tidmarsh Merchant, Hugh McDaniel Ropemaker, John Goold Shopkeeper, Robert Jenkins Merchant, John Baker Sugar-

baker, Thomas James Gruchy Merchant, Alexander Chamberlain Sailmaker, William Lambert Sugarbaker, Robert Ford Mariner, John Sowden Shopkeeper and George Skinner Worsted-Comber all of Boston aforesaid as the said Timothy Cutler is Minister, the said John Pulling and Giles Tidmarsh the Wardens, and the said Hugh McDaniel, John Goold, Robert Jenkins, John Baker, Thomas James Gruchy, Alexander Chamberlain, William Lambert, Robert Ford, John Sowden and George Skinner are the Vestry of Christ's Church so called in Boston aforesaid, the Receipt whereof I do hereby acknowledge. Have Granted Bargained Sold Aliened Convey'd and Confirm'd and by these presents do fully and absolutely Grant Bargain Sell Aliene Convey & Confirm unto the said Timothy Cutler, John Pulling, Giles Tidmarsh, Hugh McDaniel, John Goold, Robert Jenkins, John Baker, Thomas James Gruchy, Alexander Chamberlain, William Lambert, Robert Ford, John Sowden and George Skinner,

A Certain Peice or Parcel of Land situate lying and being at the Northerly part of Boston aforesaid bounded as follows Vizt. Northwesterly on Salem Street there measuring Seventy eight feet, Northeasterly on Land of one Nathaniel Baker in part, and partly on Land of the heirs of Samuel Clark decēd there measuring Eighty three feet, Southeasterly on the Land of Timothy Thornton and M. Perrigo there measuring Eighty feet & Southwesterly on Land belonging to said Church there measuring Eighty feet or however otherwise bounded or be the measures thereof more or less. Together with the Right's Members Priviledges and Appūrces thereto belonging to Have and to Hold the said Land and Premisses with the Appūrces unto the said Timothy Cutler. John Pulling, Giles Tidmarsh, Hugh McDaniel, John Goold, Robert Jenkins, John Baker, Thomas James Gruchy, Alexander Chamberlain, William Lambert, Robert Ford, John Sowden and George Skinner and to the Successors of the said Minister, Wardens and Vestry forever, to and for themselves and the Congregation that usually attend the Publick Worship of God in said Place, and to their only use and Benefit forever. And I the said Thomas Greenough for myself my heirs Excōrs and Admōrs do hereby Covenant and Agree with the said Minister, Wardens, and Vestry and their Successors and Assigns forever in manner following

That is to Say that I am the sole owner of said granted Land, Premises and Appūrces, that I stand seized thereof in my own Right as of a good pure and Indefeazible Estate of Inheritance in Fee Simple; that I have good right to Dispose thereof as aforesaid, that the same are free from all Incumbrances whatsoever — And that I will warrant and Defend said granted Land Premisses and Appūrces unto the said Minister Wardens and Vestry & their Successors and Assigns forever to and for the use aforesaid against the lawful Claims of all Persons whomsoever In Witness whereof I the said Thomas Greenough and Sarah my Wife in token of her free Consent to these presents and Release of all her

Dower and Thirds in the Premises have hereunto Set our hands and seals the ninth day of March, Anno Domini One thousand seven hundred and Fifty three, In the Twenty sixth Year of His Majesty's Reign Thomas Greenough and a Seal. — Sarah Greenough and a Seal. — Signed Sealed and Delivered in presence of us Henry Newhall, Sam^l Osborne — Suffolk ss: Boston March 12th 1753 M^r Thomas Greenough and Sarah his Wife appear'd and acknowledged the afore-written Instrument to be their free Act and Deed Coram me John Steel Ins^o Pacis April 11th 1753. Received & accordingly Entred & Examin'd.

P. Ezek^l Goldthwait Reg^r.

Undated.

Unsigned.

Memorandum of Agreement

for *Carpenter's* Work

To making all the Window Frames Arch'd fitt for double sashing wth/ wth a proper archtrave [~~crossed out in original~~] a Bead at y^e Edge & a Transome and five door cases wth/ three of which is to be O.G. Moulding wth/ rais'd Pannel Doors after the newest Fashion
To Frameing one Oak Floar & boarding it/
To making the Steps at the doors without side/ of Oak for Frameing all the Timbers for/ the Gallerys round the Church & the Pillows/ for Ribbing the Cealing according to the/ Draught sett for Plaistering £45 and mak^g Centers for y^e Arches over the Doors & Windows/
To Frameing the Roofs with double board^g and making a Dorick Cornish round the/ Eves 20 inches Deep and weather boards with Mouldings/ To putting in Tyes and bend Timbers where/ it is necessary, for Sawing all the Stuff and/ Timbers fitt for the above work. and whereas/ some things may be omitted it is our/ Intent to do all things that is Carpent^{ers}/ work for this building as p^r draught we have/ seen for which we are to Receive in/ Cash. Two Hundred Sixty Two Pounds and/ oblige our Selves to do all the work well/ and workmen like and use the best/ Husbandry in all the Timber &c/ and Whereas it will be necessary to/ enclose a Place to work in with a Shed/ we will find^e all the workmanship for/ said enclosure &c and wee do farther promise to use all the Expedition possible/ in all our work so that the building be no ways delay'd, Note the sils of all the windows are to be Oak with a proper Moulding.

Work done at Christ Church In Boston
Thos Tippin & Tho^s Bennett

March y^e 24th 1723/24

for graining the floar and gallerys and Roofs and Ribbing of Gallery and Making the outside Door Cases and Doors and Window Cases all computed together with the Cornish cases to two hundred and sixty two Pounds	£	s	p
	262	—	0 — 0
for framing the floars and Cerbs and Roofs for the Tower & Making the windows and Roofs	}	43	— 0 — 0
for Making Sashes for twenty two windows at 40 ^s each	}	44	— 0 — 0
for Making a pair of Iner Doors for the Church with Jamms and supotors architreve Cornish &c	}	14	— 0 — 0
for fitting up a pullpit and Desk and Seats all over the Body of the Church	}	06	— 10 — 0
for fitting up y ^e Rails at Alter and a vestry Room and a place to hold the Books and Cushons	}	01	— 15 — 0
for putting up Seats Round the gallerys		01	— 4 — 0
for Carrying up one pair of Stairs into the Gallery		8	— 0 — 0
for Laying two Ruff floars in the Tower five square & 12 foot at 3 ^s per Square	}	0	— 15 — 4
for 6 Square of planed floaring at 8 ^s p square		2	— 08 — 0
for Looking out the plank from Cap ⁿ Staples and getting them home 2 Men 3 Days work	}	1	— 16 — 0
Laid out for five Barrells and 1/2 of Beer		1	— 18 — 6
for Sawing of Ribing for the Sealling three thousand and seventy foot at a half penny p foot . . .	}	9	— 10 — 0
		396	— 16 — 10

NOTE: This work on Altar, Pulpit, Desk was temporary it lasted till Feb. 1729 when a contract was made to provide for beautifying the Altar etc. pd. Oct. 1730.

1723 M^r James Varney & Comp^y
 To Ebenz^r Clough
 and James Varney for work & stuff &^c
 on the New Brick Church

D^r

	£
To Work & Lime as p ^r Acc ^t given in	169 - 12 - 4
To 4090 Bushels Lime @ 16 ^d	272 - 13 - 4
To Laying 513654 Bricks @ 14 ^{sh}	359 - 11 - 1
	<hr/>
	£801 - 16 - 9

	£
To Rubing* & Setting 24 Arches @ 10 ^s each	12 - - - -
To Rubing & Setting y ^c Tower Arch & the Window over it	2 - - - -
To Rubing 4 Round Windows & setting them	4 - - - -
To Rubing & Setting 2 Straight Arches and	3 - 10 - -
To Setting 70 feet of Water Table	1 - 3 - 4
To Slaking & Sifting 54 hhd ^s Lime	8 - 2 - -
	<hr/>
	£ 30 - 15 - 4

	£
To Laying the foundation of the Collums	1 - 4
To 4 Scaffeling Poles & 1 Ladder pole	1 - - - -
To Laying 54 feet of Drean @ 4 ^d	- 18 - -
To 8 Days work of John Hill Digin & Leveling the Durt	- 2 - -
To 2 Days work of Ebiny Welch Rais- ing the Gallairs	- 10 - -
To 4 Iornes to Mistick Horse Hire & Expences	- 16 - -
To 5 Bushells of Stone Lime 18 ^s /	- 18 - -
	<hr/>
	£ 7 - 6 -

Ditto Comp^o Cr.
 By Sundrys Rec^d

839 - 18 -
10 -
585 - 1 - 8

Rest to Ballance	254 - 16 - 5
To one Cartload of putlogs 10 ^s	10 -
	<hr/>
Errors Except ^d James Varney	£255 - 6 - 5

* Might not this be a misspelling of "ribbing," a carpenter's term for the work then in progress?

The dementions of the Ston work of the Church
in the North end of Boston

	feet inch
The Chancell end 60 feet long & 11 feet deep makes	660
The Steeple end 44 feet 8 inch long & 7 feet 8 inch deep	
	is 334 - 6
The 2 sides 71 feet each is 142 feet long & 8½ feet deep	
	makes 1207

The Surface of the whole	2201 - 6
--------------------------	----------

The 2 Sides of the Steeple is 39 feet 4 inches long
The uper end 15 feet 7 inches long

54 - 11 Long and 7½ feet deep is	409 -
-------------------------------------	-------

2201½ feet of Surface @ 16½ feet p ^r perch	
@ 8/ per perch makes 133 ½ perches	£ 53 - 8 - 0
409 feet Surface @ 16½ feet p ^r perch is 24 ¾	
perch @ 11/	13 - 12 - 3
15000 bricks laying @ 14/	10 - 18 - 6
The foundation the middle wall 5¾ perch @ 5/6	1 - 11 - 7

	79 - 10 - 4
--	-------------

1 1/2 Perch @ 8/	12 - -
5 lab ^{rs} 1 day	1 - 07 - -
21 dayes for digging @ 5/ p ^r	5 - 05 - -
a boat load of Stones	4 - 10 - -
1176 Bushels of lime @ /16 ^d	78 - 08 - -

	£169 - 12 - 4
--	---------------

Cash paid	£ 50 - - - -
D ^o pd to Pecker for lime	30 - - - -

	80
--	----

Balance due to Mess ^{rs} Clow & Verney	89 - 12 - 4
which we have rec ^d this June ye 3 ^d 1723	

To altering the door at the steple	1 - 08 - -
------------------------------------	------------

	91 - 00 - 4
--	-------------

Rec^d of John Barnes the sum of
Ninety One Pounds in full of the above Acc^t

Ebenezer Clough

Barnes Acct.

COST OF BUILDING THE CHURCH

D^r *CHRIST CHURCH in the TOWN OF BOSTON*

To the Carpenters bill	£	616..15..	1
To the Bricklay'rs bill for Lime & Work		840.. 8..	1
To Crockford's acct for Carting		180.. -..	8
To Samuel Came's Bill for timber &c		288..19..	-
To Nicholas Roach Smiths Bill		26..10..	-
To Joshua Winslow for Sheet Lead		14.. 4..	4
To Charge of digg ^g & Landing Sparrs		27.. 8..	6
To George Cradock for 2 Casks nails		33..11..	6
To Fr. of Coll. Goff's Bricks		4.. -..	-
To Kenton for Laths		6.. -..	-
To fr. of Glass from London		4.. -..	9
To Boards Planks & Joyce with cart ^g from y ^e S ^o Battery		203.. 1..	5
To Account of Sand from Pratt		22..16..	-
To Ford & Larrabey for Stones		104.. 9..	-
To Cash p ^d Henry Whitton in p ^t . for 53 1/2 Ct &c Lime		35.. -..	-
To 1303 feet of oak Joyce from Coll Thaxter..		6.. 1..	9
To cash p ^d George Monk @ Sundry times		94.. 8..	4
To an account of Bricks		121..10..	-
To ditto of Ropes		17..10..	-
To two accounts of Beers		16..12..	6
To Mr. Kentons Bill for Slateing		94..14..	-
To y ^e Glaziers Bill		45..12..	4
To John Dolebears Bill for Sundrys		38.. 6..	3
To cash p ^d Mr Blount p Cap: Atkinsons order		20.. -..	-
To y ^e first purchase of the Land		100.. -..	-
To 28M 6 hund ^d . 4 ^d nails for slateing @ 8/ ..		11.. 8..	9
To 23M 5 hund. 3 ^d Di @ 6/ ..		7.. 1..	-
To Petty Charges account		28.. 8..	11
To sund ^s on the acct. of the rev ^d Doctor Cutler p acct		30..16..	9
To Joshua Ameys Note outstanding for		10.. -..	-
To Samuel Thaxters Note for y ^e Steeple		29.. 9..	6

3079.. 4.. 5

(2nd page)

C^r

By Contributions rec ^d . of Sundry Persons p pticular Act	£	1761.. 4..	11
By Cash rec ^d for Pews sold p Acc ^t		1230.. -..	-
By Tho ^s Phillips for Slates sold him		10.. 8..	-

£ 3001..12..11

London 3^d Aug^t 1723

Invoice & Letter from Sandford & Lowe
For

Mr John Barnes
Merch^t in Boston
New England

INVOICE of Sundrys Shipt on board the Mary
Thomas Lithered Commander for New Engld
on the proper Accot & risque of the New
Church building in Boston being consign'd
unto M^r John Barnes Merchant in S^d place
under Mark & Number as p Margent.

NEC	{	2100 feet of Cassell Squ ^{rs} @ 22/ p 100 feet	£23 . 2 . -
	{	10 CW ^t @ 1/2 of Lead at 18/ p C weight..	9 . 9 . -
N 1 to	{	80M of Sodder at 10 ^d p M	3 . 6 . 8
18	{	18 Chests w th petitions @ 3/ each	2 . 14 . -
			<hr/> 38 . 11 . 8

CHARGES VIZ^T.

To Cocquett	£ 0 . 3 . 6
To Custom	- . 10 . -
To Searchers	- . 5 . -
To Wharfage & Porteridge ..	- . 6 . -
To boathire	- . 4 . 6
To primage & bills of Lading	- . 3 . 8
To Insurance of £ 50 & policy	1 . 4 . 6
To Commission	- . - . -

2 . 17 . 2
£ 41 . 8 . 10

London the 3^d of Aug^t 1723

Errors Excepted

Joseph Lowe

M^r John Barnes

S^r The above is Invoice of Window Glass & Lead bought &
Shipt on board y^e Mary Tho^s Lithered Master by Order
of the Reverend Doct^r Timothy Cutler & by his Order
consigned to you the same being designed for the Glazing
y^e New Church now Building at Boston w^{ch} Wee wish safe to
y^e hands and as the collection for the Church comes into our
hands wee Shall Invest the same in proper Goods and Send
them to You and in Wishing good Success to our Endeavours
Wee are

S^r Y^r Very Humble Serv^{ts}

(Signed) Tho. Sandford

(Signed) Joseph Lowe

Our Service Attends the .
Honest Gentleman

A LIST OF SUNDRY SUMS OF MONEY RECEIVED FOR PEWS IN CHRIST CHURCH IN BOSTON

Sold to the following Persons — Viz.

To Dr ^s Tho ^s Greaves . . . I pew	£ 30	Brought forward	£ 795
Ant ^y Blount I do	30	Edw ^d Stanbridge . . . I pew	30
Sam ^l King I do	30	Henry Tenner . . . 1/2 do	15
Mary Gibbs I do	30	John Sowerby . . . 1/2 do	15
North Ingham I do	25	Boulderson . . . I do	25
. I do	30	Rob ^t Harris I do	30
. I do	30	Isaac Dichn I do	25
. I do	30	Will. Hislop (in p ^t) I do	20
Jenkins I do	30	Henry Pigion I do	30
Geo. . . Skinner I do	30	Timothy Daniel . . . I do	30
Moall I do	20	William Clark . . . 1/2 do	12.10
Hootton I do	20	Mary Thomlins . . . 1/2 do	12.10
Dan ^l . . Crockford . . . I do	20	Heph: Perks I do	30
John. . Rachell I do	20	Rob ^t Harrison . . . I do	20
Nic ^o . . . Roach I do	20	Jos: . . . Amy I do	20
Willm. Patten I do	30	Maj ^r . . . Passall I do	30
Bedgood I do	20	Arthur Savage I do	30
Willm. Priggs I do	20	Loller I do	30
Tho ^s . . . Bennett . . . I do	22.10	Hender I do	30
John . . Petell I do	20		
Willm. . Jones I do	30	45 pews	£ 1230
Walter. . Brown . . . 1/2 do	15		
Jn ^o . . . Howard . . . I/3 do	10		
Adam Tuck I/3 do	10		
Willm. Price I/3 do	10		
Willm. Ridoubt . . . 1/2 do	12.10		
Geor 1/2 do	15		
Willm. Abraham . . 1/2 do	15		
Geo: . . Pemberton . . I do	30		
Rob ^t . . . Temple I do	30		
Tho ^s . . Price 1/2 do	15		
Tho ^s . . Tippen I do	22.10		
Rob ^t . . Ward I do	30		
Incr ^{se} . . Katchell . . 1/2 do	12.10		
Abrah ^m Winter I do	30		
		375.	
		855.	
Carr ^d . forward	£795		

After this Must be
15 Aprill A.D. 1723
The R^d M. S. Myles
M — the G. of H.

375.
855.
1230.

July 5th. 1725

Peter Secombe

Received this 25th June 1724 of M^r George Monk by virtue of the Committee of the Church the Sum of Eighty pounds, & by M^r Anthony Blunt the Sum of Fifty pounds, with Seventy Seven pounds three Shillings more from said Monk himself which compleats the Sum of Two hundred & seven pounds Three Shillings In part for Bricks for the Steeple of Christ's Church In Boston New England.

I Say Received

(Signed) Peter Secomb.

Boston Feb^y 19, 1729

Articles of agreement between Tho. Tippin Joyner and Willm. Patten John Howard and Willm Price on the part of Christ Church For Work to be done in the Said Church by the Said Tho. Tippin Viz^t.

First The pulpitt & Canopy to be according to the Drafts now given him together with a handsome Stairs & Railg reading Desk & Clark Desk. and two pews and all other work belonging thereunto.

Secondly. The Rails of y^e Altar after the best Manner we know and a handsome Table and all other Joyner Work that is needfull to be done to y^e Altar.

Thirdly To fix two pillows round fluted Under the Gallery.

Fourthly To make a long Table for the Vestry Room All which work the Said Tho. Tippin is to perform after the best Workman-like Manner And when the Said Work is Compleated & finished then the Church Wardens is to pay y^e Said Tho^s Tippin the Sum of One hundred pounds in Current bills of this province or three pounds p week (if constantly at Work) to be in part of the above Sum of One hundred pounds, and the Church Wardens to pay for all the Matterials that Shall be thought Needfull for the Said work all of which the Said Tho^s Tippin is to get and bring the Notes of y^e Same to the Church Wardens. all which work is to be Compleated and finish^d by the said Thomas Tippin at or before the Tenth of June next which will be in the Year of our Lord one thousand Seven hundred & thirty

Tho Tippin

Tho^s Cunningham
Hen^y Laughton

(on reverse side)

Boston october y^e 16. 1730

Have received of George Monk
one Hundred pounds in full of
y^d within obligasion

Received

Tho Tippin

Bill for the Pall.

Henry Laughton's bill provides us with an itemized account of the materials used:

1729	Making y ^e Pall		£ 2 --
	16 yds black Velvet	50/	40 --
	17 yds Allamode	7/	5 19 --
	Tawcells Cost		
	Sterl ^s	13/6	
		2-0-6	2 14 --
	Advce	300	
	14 yds Shalloon	3/6	2 9 --
	Silk & thred to sew it		12
			<hr/>
			£ 53-14

VOTE r^e DR. CUTLER'S HOUSE

At a Meeting of the Congregation of Christ Church, Easter Monday the 15th April 1734

VOTED Whereas the Rev^d Dr Cutler is threatened to be removed from his present Dwelling, the House being upon Sale; And out of Respect to the Doc^{tr} M^r James Smith hath Offered Eight hundred pounds for the s^d House: but M^r Loring owner thereof not willing to take less than £850 In Consideration thereof it is now

VOTED That the Sum of Fifty pounds be taken out of the Church Stock & paid by the Church Wardens to said M^r Smith In Consideration of the R^d Dr Cutler's large Familly and Sundry other Inconveniencies it is now

VOTED That the Contribution to be gathered on Sunday the 28th instant be given to the Rev^d Dr T. Cutler, And that the C^k give Notice thereof from the Desk on Sunday next.

William Price }
M^r John Hooton } Church Wardens

Registry of Deeds — Boston

Libra 48 — p. 206

26th day of April — Sum of Eight Hundred & fifty Pounds

Dwelling house & Land Situate Standing lying & being at the Northerly End of Boston afores^d in Salem Street so called being butted & bounded as followeth Viz^t Northwesterly in the front on y^e said Street there measuring Forty nine feet more or less, Northeasterly on the Land of Samuel Jones there measuring one hundred and Eleven feet more or less, Southeasterly in the Rear on the Land formerly of Richard Bennet there measuring Thirty nine feet more or less and Southwesterly on an Alley or highway of Six feet wide there measuring One hundred & four feet more or less or however otherwise butted & bounded or reputed to be butted & bounded Together with all & Singular Outhouses Edifices Buildings Easements & fences thereon Standing ways passages Waters Watercourses Rights Members profits privileges & appurt^{nces}

Whatsoever thereunto belonging or in any use appertaining or therewith Now used Occupied or Enjoyed Also all the Estate Rights Title Interest Inheritance Use Possion Property Claim & demand whatsoever of him the S^d Jonⁿ Loring of in & to the said granted & bargained Premes etc. _____

Samuel Gerrish Reg^r

April 26, 1734 Jonathan Loring to James Smith, Jr.

Salem Street & alley or highway.

A LIST OF THE GENTN. SUBSCRIBERS
TOWARDS AN ORGAN

Jona. Belcher Esqr.	5.0	William Patten	3.0	25.0
Leonard Vassell Esqr.	5.0	Henry Barlow	5.0	
Robert Jarvis	6.0	Thomas Bromfield	1.0	
Robert Jenkins	10.0	Will'm Sheppard	4.0	14.0
William Price	30.0	Robert Bonyan	2.0	32.0
George Monk	15.0	Mary Langdon	3.0	18.0
Henry Laughton	16.10	Edwd. Dumaresq	7.10	24.0
John Hamock	10.0	Corn's Campbell	2.0	12.0
John Gould	20.0	John Petel	2.00	22.0
Nicholas Cozzens	10.0	Robert Way	2.0	12.0
Hugh McDaniel	10.0	Andrew Sigourney	1.0	11.0
John Hooton	10.0	Davis Capn.	2.0	12.0
Edwd. Lutwych	5.0	Robinson	2.0	7.0
Thos. Parker	5.0	Widdo [?] Stanbridge	3.0	8.0
Powers Marriot	3.0	James Kirk	3.0	6.0
Frans Beteilhe	5.0	Edward Carter	2.0	7.0
John Sowden	1.0	Peter Faneuil Esqr.	10.0	11.0
Danl. Goffe Junr.	2.0	Thomas Homans	10.0	12.0
Thos. Perkins	5.0	Blackett Jeykill	5.0	10.0
Saml. Weekes	2.0	Robert Harris	20.0	22.0
Stanny Capn.	3.0	Saml. Marshall	10.0	13.0
Joseph Sleigh	3.0	Danl. Ballard	10.0	13.0
Thos. Graves Esqr.	15.0	Joseph Dowse	5.0	20.0
Will'm Speakman	5.0	John Crocker	10.0	15.0
Thos. Oxnard	2.0	Richard Ballard	3.0	5.0
Roger Dench	5.0	John Dunn	3.0	8.0
John Cowley	3.0	John Pinkney	5.0	8.0
Abraham Hitchcox	5.0	John Tudor	1.10	6.10
John Rachel	3.0	Will'm Abram	1.0	4.0
a Friend	2.0	Robt. Screech	5.0	7.0
Thos. Porter	2.0	John Dobel	2.0	4.0
Robert Ford	2.0	Chamberlane	5.0	7.0
Yeats Capn.	2.0	Vaughan	3.0	5.0
Mary Hamilton	5.0	Thos. Plaisted	3.0	8.0
John Baker	5.0	John Jones	5.0	10.0
John Welch	2.10	Will'm Randle	2.0	4.10
John Stewart	1.0	Barkenshaw	2.0	3.0
Edwd. Wyer	5.0	Peter Cade	5.0	10.0
John Clements	3.0	George Clarke	5.0	8.0
Edwd. Alderchurch	2.0	Thos. Gunter	5.0	7.0
John Jones junr.	5.0	Jery. Fones	10.0	15.0
Michl. Goegenhim	1.10	Philp. Mortimor	2.0	3.10
Arthur Weaver	2.0	Will'm Ivers	5.0	7.0
John Benny	5.0	Thos. Cannington	2.10	7.10
Lynch	3.0	T—— K——	3.0	6.0
Carr'd Forwards			£	470.0

Brought Forward The Amount of the List of the Genln.

Subscribers tow'ds an Organ £470.0

John Indicote	5.0	John Blackburn	2.0	7.0
Will'm Coffin	2.0	John Rouse	3.0	5.0
Danl. Marynand	5.0	John Wheatley	2.0	7.0
David White	10.0	Xpher Blachford	1.0	11.0
John Pullen	3.0	John Wattell	2.0	5.0
Nics. Slater	2.0	Willm. Griffith	2.5	4.5
James Griffin	3.0	Robert Temple	10.0	13.0
Hy. Vennor	2.0	James Berry	1.0	3.0
Isaac Dickman	3.0	Edwd. Tuckerman	3.0	6.0
Caleb Grey	2.0	John Vintino	5.0	7.0
Hugh Surrey	4.0	Chars. Butcher	2.0	6.0
Will'm Bant	15.0	Lindsay Wallis	5.0	20.0
Thos. Johnson	5.0	Stanbridge	3.0	8.0
John Brocas	8.0	Edwd. Lack	2.0	10.0
Bridge	5.0	John Gibbs	10.0	15.0
Wilingt. [?] Jones				15.0

Gathered at a publick Contribution in Christ Church on
Sunday the 19th Decr. 1736

Total A:D: 1736 £ 660.5

BOOK OF ACCOMPTS

Belonging to

CHRIST CHURCH

Book 3 — p. 81

List of Subscribers for Expenses of John Cutler

WHEREAS Mr. John Cutler is going for England this Fall to take Holy Orders. And in as much as it will be attended with considerable Charge & Expencc to accomplish the Same: And in due Consideration of the good Services his Father the Revd. Dr. T. Cutler has done; and Still labours under the great Fatigue in promoting the Church of England in these Parts.

WE, the Subscribers Do freely give the Sum fixt to our Names towards the Charge & Expencc the Said Young Gentn. must be at in the Execution of his good Design. GIVEN at Boston in New England the first day of September, A.D. 1736.

Robert Jarvis	£ 2.15	Robt. Jenkins	£ 6.0	Wm. Price	£ 5.0
Chas. Bardin	2.0	Jas. Gibson	1.0	Jno. Hooton	5.0
John Gould	3.0	Hen. Pigeon	10.0	Wm. Ivers	2.0
John Pinckny	1.0	Thos. Parker	1.0	Wm. Street	1.0
Edwd. Lutwych	2.0	Richd. Lux	5.0	Sam. Roe	3.0
Daniel Ballard	5.0	Jno. Dobel	2.0	Nics. Cussens	5.0
Hugh McDaniel	3.0	Jno. Jones	5.0	Jos. Dowse	3.0
Ball & Wattmore	4.0	Abr. Hitchcox	3.0	Thos. Perkins	5.0
Wm. & Jno. Jones	10.0	Sam. Marshall	10.0	Geo. Monk	5.0
Andw. Hallyburton	1.0	Rufs. Green	3.0	Jo. Sleigh	3.0
P. Kenwood	10.0	Robt. Harris	10.0	P. Marriott	1.0
Thos. Homans	5.12	Wm. Sheppard	3.0	Pr. Cade	2.0
Alexr. Chamberlain	3.0	Wm. Abraham	1.0	Dav. Evans	1.0
Edwd. Dumaresq	2.0	Wm. Speakman	5.0	Edwd. Carter	1.0
Chas. Apthrop	5.0	Robt. Smith	1.0		
					£ 42.0
					66.0
	59.7		66.0		59.7
					£ 167.7

1737 Christ Church

D^rMess^{rs} Robert Jarvice and Jenkins

Church Wardens

April 9	To gilding y ^e pipes of the Organ p ^r Agree	£30 - 0 - 0
	To gilding 2 Presses & flourishing	4 - 0 - 0
	To Gilding y ^e 4 Bafses	3 - 10 - 0
	To Gilding and Painting Blew & Vermilion 6 turned Tops and a Lardger	} 8 - 12 - 0
	To painting and Gilding y ^e King's Arms	
	To Gilding y ^e Cutt work in y ^e front of y ^e Gallery and Organ Loft with prussian blew and Vermilion and top y ^e Gallery	} 20 - 0 - 0
	To painting of Inside of Organ Loft a Bright Red and 2 pillars white marble	
	To 55 y ^{ds} of Cedar finished att 4/6 p ^r y ^d	12 - 7 - 6
	To painting y ^e Organ wainscott & Branches (?) and Carving y ^e mouldings & Drawing four pannells, 6 Cherubims heads with fustoons of Musick and gilding under Presses & shadowing moulding	} 35 - 0 - 0
	To gold for y ^e mitres	
	To painting ye Gallery Cedar with putty	3 - 0 - 0
	To 5 y ^{ds} Winscott inside Doors	1 - 2 - 6
	To painting ye Irons Vermilion	1 - 10 - 0

126 - 1 - 0
Work done abt y^e Altar

To writing y ^e Commandments & Gilding y ^e hinges & painting a moulding with y ^e Glory	30 - 0 - 0
To 30 y ^{ds} painted on y ^e Altar piece @ 2/ p ^r yd	3 - 0 - 0
To numbring 6 pews	- 6 - 0
To priming 2 window frames inside & Out	5 - 0 - 0
To priming 4 Lardge Casements	8 - 0 - 0
To painting y ^e pillar white marble and Stone Colour of y ^e Pulpitt	1 - 10 - 0

161 - 19 - 0

April 9, 1737

By Casch recd att sundry times	£ 48 -
" my subscription towards y ^e Organ	10 -
" Cash received	28 - 9 - 4
	<hr/> 86 - 9 -

STEEPLE of Christ Church in Boston Dr

1740						
April	30	To Cash pd Nath ^{ll} Chaddock ..	£ 3: 0: 0			
May	2	To 1 ^m . of boards for the massons	5: 0: 0			
	26	To 180 feet plank for ditto	1:16: 0			
		To 50 feet of Joyce	0:12: 6			
		To 200 double Jenns	0:10: 0			
June	9	To 1 gallon of rum for D ^o ...	0: 8: 0			
		To Cash pd Sam ^{ll} Caime	20: 0: 0			
	10	To D ^o . pd. D ^o	10: 0: 0			
	17	To John Ridgeway	6: 0: 0			
	27	To 1 gallon rum for ditto	0: 8: 0			
	30	To 1 gallon rum for ditto	0: 8: 0			
July	4	To Cash pd for Chaise hire	0:10: 0			
	"	To D ^o . pd. the Justice & Sherriff	0:15: 0	£ 49: 7: 6		

	10	To Cash pd John Houghton	0: 4: 0			
		To 3 gallons rum to Mower ...	0:19: 6			
		To Sugar 10/0	0:10: 0			
		To Cash pd Stephen Hall	7:10: 0			
	15	To 1 gallon rum to Ridgeway ..	0: 6: 6			
		To Cash pd Mower	15: 0: 0			
	16	To D ^o pd John Ridgeway	18: 6: 6			
	17	To D ^o pd Mower	10: 0: 0			
	21	To 3 gallons rum to Ditto	0:19: 6			
		To Sugar to Ditto	0: 6: 8			
	25	To 2 gallons rum to Ridgeway..	0:13: 0			
		To Cash pd Mower	10: 0: 0			
	29	To Cash pd John Ridgeway	10: 0: 0			
		To Ditto pd John Hamock	7:16: 3			
	31	To Cash pd Joseph Ingraham ..	19:16: 0	102: 7:11		

£ 151:15: 5

Page 2
1740 Dr BROUGHT OVER Summ £ 151:15: 5

Augt	5	To Cash pd Levitt	18: 0: 0			
	9	To Cash pd Mower	50: 0: 0			
		To 3 gallons rum to D ^o	0:19: 6			
		To Sugar to D ^o	0: 8: 4			
		To 2 gallons rum to Ridgeway .	0:13: 0			
		To Cash pd Sam ^{ll} Steavens	16:15: 0	86:15:10		

		Sundrys pd for in Raiseing the Steeple				
vizt	To 1/2	Quentle fish	1: 5: 0			
	To 1	Jarr of Oyle	2: 0: 0			
	To 10	gallons rum	3: 5: 0			
	To 23 ^{lb}	of Sugger	2: 6: 0			
	To	Bread	1:10: 0			
	To a	Cheese	2:11: 4			
	To 4	gallons rum	1: 6: 0			
	To 1	gallon wine	0:14: 0			
	To	George Grey in Cash	40: 0: 0	54:17: 4		

Carried Over £ 293: 8: 7

STEEPLE of Christ Church in Boston Dr

Page 3
1740

		To sum brought from the other side		£ 293: 8: 7
August	15:	To 1 Jarr of oyle 10/ to Vinternon	2: 0: 0	
	"	To 1 Barrell rum to Ridgeway ..	10: 2: 6	
	"	To 1 Barrell of flour to ditto ..	4: 0: 9	
	16:	To cash pd John Vintenon for Sundy. Exp ^s es in Raising ...	2: 2: 6	
		To Cash pd the woman for dressing Victualls	5: 0: 0	
	18:	To 4 Busshells Indian Corn } To John Ridgeway	1: 16: 0	
		To Cash pd ditto	10: 0: 0	
		To 2 Bushells of wheate to Ditto	1: 8: 0	
	20:	To 3 gallons rum to Mower	0: 19: 6	
		To Suggest w/	0: 10: 0	
		To Cash pd Thomas Phillebrown	23: 15: 0	
		To ditto pd John Vintenon	13: 10: 0	75: 4: 3
		To Cash pd for Victualls Sent to George Greys for the Raiseing Dinner }		
	vizt	To 2 Quarters of Veile	1: 4: 0	
		To Beefe	3: 15: 0	
		To Butter 15/	0: 15: 0	
		To mutton and Lamb	2: 11: 0	
		To Greens & Roots	0: 12: 0	
		To Eggs 5/o Bread 15/o	1: 0: 0	9: 17: 0
	21:	To Cash pd John Vintenon	50: 0: 0	
	30:	To ditto pd John Indegott	50: 0: 0	
		To John Ridgeway goods	20: 0: 0	
Septembr	6	To John Vintenon goods	25: 0: 0	145: 0: 0
		Carried Over		£ 523: 9: 10

Page 4
1740

	Dr	Brought Over		£ 523: 9: 10
Sept	8	To Henry Weitherhead	22: 0: 0	
	9	To Cash pd John Ridgeway ...	10: 0: 0	
	17	To Corn to ditto	1: 16: 0	
	"	To Rye to ditto	1: 7: 0	
	"	To 3 gallons rum to Mower	0: 18: 6	
	"	To Suggest to ditto	0: 5: 0	
	"	To Cash pd Shem Drown	95: 0: 0	
	"	To 5 Busshells of Ridgeway ...	2: 18: 0	
	"	To Cash pd ditto	8: 0: 0	
	"	To Cash pd William Mower ...	15: 0: 0	
	25:	To Cash pd Thomas Richardson	5: 2: 0	
Octobr	1:	To Cash pd William Mower ...	10: 0: 0	
	6:	To Cash pd Edward Lack	48: 0: 0	220: 6: 6
		Carried Over		£ 743: 16: 4

STEEPLE of Christ Church in Boston Dr

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1740

		To Sum brot. from the other side		£ 743:16: 4
October	17:	To Cash pd John Ridgeway	15: 0: 0	
	18:	To Cash pd Mower	10: 0: 0	
		To John Indegott	16: 0: 0	
	22:	To 7 Bushells of Corn do. Jn ^o . Ridgeway	3: 3: 0	
		To 1 Barrell Rumm to D ^o	10:19: 4	
		To William Mower	16: 9: 6	
		To John Vintenon	3:11: 6	
	23:	To John Ridgeway	5: 0: 0	
		To 1 Barrell of flower to Ditto..	4:18: 0	
		To 3 Bushells Rye to Ditto	1: 7: 0	
	24:	To rum & Suger to messenger ..	1: 0: 0	
		To rum to Mower	0:12: 0	
	30:	To John Vintenon in wood	10:10: 0	
	31:	To John Ridgeway in Cash ...	9: 3: 9	97:14: 1
		To 10 BussHELLS of Corn do Wm Mower	4:10: 0	
		To 5 Bushells of Rye to Ditto ..	2: 5: 0	
		To rum to Ditto	0:11: 0	
		To Cash pd Sherburne for lead } for the Church Windows }	3:15: 0	
		To Cash pd William Mower ...	17: 8: 7	
November	10:	To Cash pd ditto	5: 0: 0	
		To Cash pd John Ridgeway	5: 0: 0	
	14:	To Corn to Ditto	6:15: 0	
		To 1 Barrell Pork to John Indegott	9: 0: 0	
	15:	To John Ridgeway	11: 0: 0	
	17:	To Henry Standbridge in Leafe gold	52: 0: 0	117: 4: 7
		Carried Over		£ 958:15: 0

Page 6
1740

	Dr	BROUGHT OVER	Summ	£ 958:15: 0
Decembr	2:	To Cash pd Patrick Campbell ..	3: 1: 0	
	9:	To Cash pd John Ridgeway	10: 0: 0	
	15:	To Cash pd Gabriel Herbert ...	18: 0: 0	
		To Ditto pd William Mower ..	3: 3: 0	
		To Ditto pd Ditto	2: 2: 10	
	22:	To Ditto pd John Indegott	50: 0: 0	
		To a Note half mony to Ditto..	40: 0: 0	
	31:	To Cash pd Stephen Hall	2:10: 0	
		To Ditto pd John Vintenon	20:15: 10	
		To Ditto pd John Indegott	11: 8: 0	
		To William Mower	2:10: 0	
		To Ditto pd John Ridgeway ...	5: 0: 0	
		To Cash pd Ditto	15: 0: 0	183:10: 8
		Carried Over		£1142: 5: 8

STEEPLE of Christ Church in Boston D^r

Page 7
1740

		To sum bro ^t from the other side		£1142: 5: 8
Januy	22	To John Ridgeway	£ 1: 1: 8	
	"	To Cash p ^d John Smith	7: 4: 0	
Februy	1	To Cash p ^d John Ridgeway ...	10: 0: 0	
	11	To Nathaniel Brown	7: 12: 6	
	17	To Thomas Jones	2: 0: 0	
	20	To John Ridgeway	16: 0: 0	
March	3	To Edward Lack	55: 4: 0	
	14	To Cash p ^d John Ridgeway ...	22: 11: 6	
		To Cash p ^d Ephraim Baker p Receipt	3: 0: 0	
	25	To Cash p ^d James Smiths Bond	25: 0: 0	
		To Ebenezer Messenger 1/2 mony	50: 0: 0	199: 19: 8
				£1342: 5: 4

Book 3 — pp. 113-116

BELLS

On March 6, 1743, a bond of £1100, was executed in favor of Thomas Gunter, of Boston, merchant, who thereupon assumed the responsibility of placing the order for the bells. This bond was signed by the following vestrymen of the church, all of Boston:—

Robert Jenkins, merchant,	} wardens,	John Pullen, shopkeeper,
John Gould, miller,		John Hooton, car-maker,
William Price, print and map-seller,		Hugh McDaniel, ropemaker,
John Gibbs, painter,		John Souden, shopkeeper,
Edward Dumaesque, rigger,		Robert Temple, Esq.,
John Jones, merchant,		Henry Pidgeon, merchant.

Witnesses: — John Legg, George Leucas.

SUBSCRIPTIONS TO THE BELLS

Whereas, A fine Ring of 8 Bells for Christ Church, Boston is arriv'd from England, Being y^e first in North America & Rais'd by a Generous Subscription of well disposed Gentlemen in London, Boston & elsewhere, The Subscriptions of which falling much short of the cost, Occasioned by the high Premium and other unexpected charges which must hinder their being Accomplished and hung up without Additional Subscriptions, which is hoped won't be wanting in Generous disposed Gentlemen to accomplish the same: which will be recorded in ye Church Books & Thankfully Received and gratefully acknowledged by the Wardens of s^d Church and those concern'd, Which will Inable y^m to effect y^e same wth all convenient Speed —

We the Subscribers oblige ourselves to pay into y^e hands of y^e Church Wardens for y^e time being y^e several Sums subscribed against our respective Names and for y^e above said use only.

The following is an alphabetical list of the subscribers obtained in New England:

A.		In Old Tenor.	
Nathan Allen,	£ 10:	John Henry Bastoe,	20:
James Allen,	20:	John Blake,	10:
Henry Atkins,	18:18	Th ^o Brock,	5:
Thomas Austen,	10:	Thomas Bennet,	5:
John Avery,	10:	John Buttler,	5:
Benjamin Austen,	10:	Nathan Bethune,	5:
John Arbuthust,	10:	Robert Brick,	6:
John Alford, Esq.,	10:	Capt. Best,	10:
Stephen Apthorp,	20:	W ^m : Bollan, Esq.,	20:
Charles Apthorp,	20:	Josh Ballard,	20:
Atkins (stranger)	3:	Josiah Boyles,	5:
John & James Adams,	5:	Capt. John Beadle,	5:
William Abrams,	5:	Aaron Boardman,	5:
		William Bant,	10:
		Nathaniel Brown,	8:7
B.		C.	
Capt. Peter Buckley,	20:	Henry Caswell,	30:
Francis Borland,	20:	Jos ^a : Cheever, Esq.,	50:
Benjamin Bourn,	20:	Peter Chardon,	20:
James Bowdoin, Esq.,	40:	Alexander Chamberlain,	15:
William Bowdoin,	20:	Benjamin Clark,	5:
Francis Bundley, Esq.,	25:	William Coffen,	20:
James Boutenau,	35:	John Comrin,	10:
John Baker,	25:	Benjamin Coleman,	10:
Philip Bennet,	10:	Dr. John Cutler,	20:
Capt. Boutang,	10:	Nick ^s : Cussens,	20:
Butt,	5:	Edward Cahill,	20:
John Box,	10:		
Peter Brazer,	10:		

Samuel Cary,	20:	Samuel Gardner,	10:
Ezekiel Cheevers,	20:	Samuel Grant,	10:
Gidney Clark, Barbadoes,	100:	New ⁿ : Greenough,	10:
Collen Cambell, Jamaica,	14:	Harrison Gray,	10:
John Cullen,	15:	Samuel Gerrish,	5:
John Chick,	10:	Patrick Gatte,	10:
Cord Cordis,	5:	Green & Walker,	15:
Dr. Jn ^o : Clark,	10:	Tho ^s : Goodwill,	10:
		Tho ^s : Graves, Esq.,	20:
		Gridley, (Gaug ^r :)	
D.			
Edward Dumaesque,	15:	Capt. Clark Gayton,	30:
John Dennie, Sen ^r ;	5:	Capt. Daniel Gibbs,	10:
John Dennie Jun ^r ;	10:	Capt. David Le Galais,	8:
Albert Dennie,	10:	Ezekiel Goldthwait,	10:
Benjamin Dolbear,	10:		
Isaac Dickman,	10:	H.	
Samuel Douse,	10:	John Hamock,	50:
Stephen Deblois,	5:	John Hooten,	15:
Capt. Durell,	30:	Tho ^s : Hancock, Esq.,	20:
Anthony Davis,	10:	Tho ^s : Hawden,	20:
		Tho ^s : Hubbard, Esq.,	20:
E.		Tho ^s : Hutchenson,	20:
John Ervin,	25:	Andrew Hall,	5:
Samuel Elliot,	5:	Hugh Hall, Esq.,	20:
Edward Ervin,	10:	Benj ⁿ Hallowell,	20:
		Roger Hardcastle,	10:
F.		Daniel Hinchman, Esq.,	100:
Peter Faneuil, Esq.,	25:	Samuel Holland,	10:
Capt. Jeremiah Fones,	20:	James Howell,	10:
Benjamin Faneuil	50:	Owen Harris,	25:
Henry Franklyn, Esq., Col.,	20:	Capt. Stephen Hall,	20:
William Fenwick,	10:	Capt. John Homans,	15:
John Furness,	10:	Samuel Hendley,	10:
James Forbes,	10:	Capt. John Hoar,	5:
Thomas Franklyn,	5:	Edw ^d : Hutchenson, Esq.,	5:
Isaac Foster,	2:	Jabez Hunt,	5:
Alexander Foresigth,		Robert Humphrys,	7:
G.		I-J.	
Tho ^s : Gunter,		Robert Jenkins,	25:
negotiating of business,		Ralph Inman,	20:
John Gould,	£ 20:	John Jones (Att'y Faneuil),	50:
Capt. Tho ^s : James Gruchy,	15:	Samuel Jackson,	5:
James Griffen,	20:	Mrs. Elizabeth Jackson,	10:
Charles Gorwood, Portsmouth,	3:	Thomas Jackson,	10:
John Gooch,	20:	Capt In ^o : Jones, Sen ^r :	20:
Stephen Greenleaf,	20:	Leonard Jarvis,	10:
Benjam ⁿ : Gerrish,	10:	Thomas Inches,	5:
Tho ^s : Goldthwait,	10:		

Isaac Johnson,	5:	James Pitts,	20:
Jones Cuth th Griffin,	20:	Gill ^m : Phillips,	20:
David Jenkins,	10:	Tho ^s : Palmer,	20:
Henry Johnson,	5:	Tho ^s : Pearson	20:
Edward Jackson,	5:	Eliz th : Pitts,	8:
Nathaniel Irving	10:	Henry Pidgeon,	20:
		Da ⁿ : (?) John Phillips,	10:
K.		Capt. Daniel Pecker,	8:
Benjamin Kent,	10:		
Ebenezer Kent,	3:	Q.	
		Edward & Jos ^h : Quincey,	20:
L.		Norton Quincey,	5:
Lieut. Loyde,	10:		
Tho ^s : Lechmere, Esq.,	20:	R.	
Caleb Lyman,	10:	Will ^m : Richardson,	20:
Thomas Lee,	15:	Jacob Royall,	15:
Capt. Larabee,	5:	Isaac Royall,	20:
Lewis & Sewall,	10:	Capt. Sam ^l : Row,	10:
Robert Lightfoot,	20:	Chamb. Russell,	10:
W ^m : Lambert, Jun ^r ;	5:	Thomas Rappet,	3:
W ^m : Lambert,	20:	James Russell,	10:
Joseph Lawrence,	10:	S.	
		Will ^m : Shepard,	10:
M.		Jos ^h : Shurburn,	10:
W ^m : Mulenox,	20:	Messrs. Simpson,	30:
Hugh McDaniel,	20:	John Souden,	10:
Capt. Timothy McDaniel,	20:	W ^m : Speakman,	30:
Powers Merriott,	5:	W ^m : Shirley, Esq., Gov.,	50:
Eph ^m : Mower,	5:	Robert Skinner,	20:
Capt. Adam McNeal,	10:	James Smith,	20:
James Monk,	20:	Capt. John Steal,	20:
Capt. John Miller,	10:	Jos ^h : Scott, Sen ^r :	10:
Hon. W ^m : Montague, Esq.,	31:	John Spooner,	20:
AEneus Mackey,	5:	Charles Sigourney,	10:
Nath ^l : Martin,		Gam ^l : Steavens,	10:
		Alexander Sears,	15:
N.		John Salmon,	10:
Henry Newman,	10:	John Staniford,	10:
Capt. Nicholson,	5:	Capt. Jonathan Snelling,	20:
		Robert Spring,	20:
O.		Thomas Smith,	20:
Andrew Oliver,	25:	Shadleton,	5:
Tho ^s : Oxnard,	20:	Sigourney,	5:
John Osborn, Esq.,	20:	Smibert,	10:
		Benjamin Stoak,	20:
P.		John Stevens, Joyner,	10:
William Price,	20:	Henry Standbridge,	10:
John Pullen,	10:	George Skinner,	20:
Tho ^s : Perkins,	25:		
Col. Benj ⁿ : Pollard,	15:		

Capt. Rich ^d : Spry,	30:	Samuel Wentworth,	20:
Eben ^r : Storer,	10:	Francis Wells,	15:
Epes Sargent,	10:	Jos ^a : Winslow, Esq.,	20:
John Seabourn,	5:	Col. Jacob Wendell, Sen ^r :	25:
Rich ^d : Smith,	8:	Samuel Weatherhead,	10:
Jos ^h : Scott, Jun ^r :	5:	Sam. Watts, Esq.,	10:
		Jos ^h : Willard,	10:
		Jacob Wendell, Jun ^r :	10:
	25:	Robert Watts,	5:
	20:	John Welch,	10:
	20:	Joshua White,	10:
	5:	James Walker,	10:
	5:	Isaac Winslow,	10:
	5:	John Wheelwright,	10:
	30:	Capt. John Wendell,	10:
	5:	David Wyer,	10:
	10:	Edward Wyer,	15:
	8:	Capt. Wm ^m : Wyer, Sen ^r :	5:
		Jno. Vryling,	10:
		Dr ^r : Miles Wentworth,	10:
	25:	John Webber,	3:
	5:	Samuel Waterhouse,	5:
	8:	Samuel Waldo, Esq.,	25:

T.

Robert Temple,
John Trail,
Capt. Edw^d: Tyng,
John Tyler,
Jonaⁿ: Tyng,
Mark Tricothick,
Capt. Thompson,
John Tudor,
Barnard Townsend,
Capt. Jn^o: Taylor,

V.-W.

Henry Vassell,
Edw^d: Vail,
Capt. Jonaⁿ: Vicory,

What money collected in London towards the Bells:—

Chris ^r : Kilby, Esq.,	£ 5: 5: 0,	Jno. Barefoot,	1: 1: 0,
Jno. Caswell,	5: 5: 0,	Wm ^m : Kipling,	1: 1: 0,
Zack ^r : Bourreau,	5: 5: 0,	Jno. Allen,	1: 1: 0,
Eliak ^m : Palmer,	5: 5: 0,	Dan ^l : Rolfe,	1: 1: 0,
Tho ^s : Lane,	5: 5: 0,	James Bennett,	1: 1: 0,
Jno. Zachry,	5: 5: 0,	Jos ^h : Fish,	1: 1: 0,
Jno. Yeomans,	5: 5: 0,	George Lake,	1: 1: 0,
Albert Schaffer,	5: 5: 0,	Jno. Philips,	1: 1: 0,
Richard Molineux,	5: 5: 0,	Robert Young,	1: 1: 0,
Eben ^r : Attkins,	3: 3: 0,	Tho ^s : Wilson	1: 1: 0,
Henry Dodson,	3: 3: 0,	Jam ^s : Crafts,	1: 1: 0,
Jno. Jandin,	2: 2: 0,	Jam ^s : Sise,	1: 1: 0,
George Clark,	10:10: 0,	George Wilson,	1: 1: 0,
Peter Buckley,	3: 3: 0,	Wm ^m : Tudman,	1: 1: 0,
Elias Doane,	2: 2: 0,	Ab ^r : Lawrence,	1: 1: 0,
Wm ^m : Manby,	1: 1: 0,	Giles Tidmarsh,	1: 1: 0,
Robert Merchant,	1: 1: 0,		

£ 82:19: 0.

Which am afraid is all that shall Git here.

Aprill, 1746.

WILL OF TIMOTHY CUTLER

June 29, 1757

Probated August 23, 1763.

In the name of God Amen.

I Timothy Cutler of Boston in the County of Suffolk and Province of the Massachusetts Bay in New England Doctor of Divinity, being sick and weak in Body, but thro' the mercy of God of sound disposing mind and memory do make and Ordain this writing to be my last will and Testament and first and principally I commend my precious Soul into the hands of my Creator, trusting that thro' the merits of my Saviour Jesus Christ I shall obtain the free pardon of all my Sins & eternal life, and my Body I commit to the Earth to be buried in such decent manners as my Executrix hereafter mentioned shall think proper, nothing doubting but that at the general Resurrection of the Just I shall receive the same to a glorious immortality. And my Estate I order dispose and bequeath the same as follows, that is to say

Imprimis, I Order all my Debts to be paid as soon as may be after my decease. Item, I give unto my Son John Thirteen pounds, six shillings and eight pence in such Books as he shall incline to take out of my Library to receive them at the value appraised. Item I order that my Son John shall have all the Books in my Library if he shall incline to take them at the value they shall be appraised at deducting Thirteen pounds, six shillings and eight pence given him as above, and allowing my wife to take out of them what Books She shall desire for her own use. Item, I give unto each of my other Children twenty shillings. Item, I give to M^r James Sherman a Ring and to my sister Margaret Sherman a Mourning Ring. Item, I give unto my dearly beloved wife Elizabeth my negro woman named Ann forever; I also give her my pew in Christs Church in Boston, and all my Lands in the Government of New Hampshire, to her and her Heirs forever, I also give her the whole income of my Estate, both Real and personal during her life, for her comfortable support, and if that should not be sufficient, then I give her liberty to sell and dispose of any part of my Household furniture, or other personal Estate in my House for that purpose, and if necessity should require it, I also give her liberty to apply so much of the principal of the Moneys I have out upon Interest as she shall want for her subsistence. Item, At and upon the decease of my said Wife, I give and bequeath the whole of my Estate that shall then be remaining unto my said Son John and to my other Children; to be divided equally between them, and in case of the death of either of them to their legal Representatives. Lastely, I do hereby Constitute and appoint my dearly beloved wife Elizabeth Sole Executrix of this my last Will and Testament, revoking all others by me heretofore made.

In Witness whereof I do hereto set my hand and Seal this twenty ninth day of June One thousand seven hundred & fifty seven.

Signed, Sealed, published & declared by
the s^d Timothy Cutler to be his last Will & Testament, in presence of us
Peleg Wiswall, Sam Hawkes, John Dobel. Timothy Cutler & a seal

Suffolk ss. The afore written Will being presented for Probate by the Executrix therein named, Peleg Wiswall, Samuel Hawkes & John Dobel made Oath that they saw the Rev^d Dr Timothy Cutler the subscriber to this Instrument Sign the same, and also heard him publish and declare it to be his last Will and Testament, and that when he so did, he was of sound disposing mind & memory according to these Deponents best discerning, and that they set to their hands as witnesses thereof in the said Testators presence.

Boston August 23^d 1763.

S. Hutchingson, *Jud: Pro:*
Ex^d Jn^o Cotton Reg^r.

Bills — Funeral expenses of Dr. Cutler

Boston Aug^t 23 1765

Mr Francis Shaw to John Williston & Will^m Brooks Dr

For The Rev^d Doc^r Cuttler^s Funeral Charges

For Carring of his Corpse	0 : 16 : 0
For opening and Shutting & Clearing the Tomb	0 : 4 : 8
For the use of the Paul	0 : 2 : 8
For Tolling of the Bells & Ringing out	0 : 9 : 7
For the Corpse Being Carried into Church	0 : 8 : 0
For 3 Dozen & half of Lemmons at 18/	0 : 8 : 5
For Pips & Tobacco	0 : 1 : 9
For 2 mens Attening at the Church	0 : 2 : 8
For our Attendance on his Funeral	1 : 10 : 0

Law^l money £ 4 : 3 : 9
1 : 1 : 3¹/₄

To wine Rum & Shugar

5 : 5 : 0¹/₄
1 : 0 : 0

To Cash paid Josiah Flagg for a Ring for Mr Caner

6 : 5 : 0¹/₄.

Dr. Christ Church To Nat Abraham

1765

Aug ^t 17 th	To 12 1/2 y ^{ds} Cloth Ducape	
	@ 11/4 9 y ^{ds} blk D ^o 10/8	11 : 17 : 8
	3 1/2 y ^{ds} blk Padusoy @ 17/8	
	7 y ^{ds} Tammy @ 1/8	3 : 13 : 6
	3 1/2 y ^{ds} blk Durant @ 2/8	
	1 3/4 y ^d Linnen @ 2/8	14 : 0

2 y ^{ds} Silk Binding 12 ^d 3½	
y ^{ds} Ribon 13 ^d	4: 9
2 Bonnetts @ 12/ 2 pr. Shoes	
: 8/ 2 pr. Hose @ 6/	2:12: 0
2 Gauze Handk @ 4/8	
2 pr. Wom ^s blk Gloves @ 2/4 ^d	14: 0
2 Fans @ 1/4. Sewing Silk 2/4	
2 pr Sleeve Buttons 12 ^d	6: 0

20:1:11

To 28 pair Men's blk glaz'd Gloves 2/2	3: 0: 8	
6 pair D ^o white Kid Ditto 3/	18	
8 pair Wom ^s white Kid Ditto 3/4	1: 6: 8	
1 Stick blk Sealing Wax	1: 0	5:6: 4

£25:8: 3

Charge of Printing Rev. M ^r Caner's funeral Sermon on the Death of D ^r Cutler	} £6	s	d
5 Quire of black paper to cover Ditto at 2/4		11	8
difference in price of 10 Quire best paper from the ordinary sort	}	11	

£7: 2: 8

M^r Shaw has charged this acct but it is yet unpaid
March 22 1767 paid by Thom^s Ivers

Sundry Bills for Docter Cutler's Funerell

under Sept. 8, 1765.

To Williston & Brooks	38 - 17 - 7
To Josiah Flagg for a Ring for M ^r Caner	} 7 - 10 - 0
To Stephen Whiteing Bill	
" Nath ^l Abraham D ^o	18 - 0 - 0
" Thomas Brown D ^o	192 - 8 - 1
" Giles Brewer D ^o	17 - 15 - 10
" John & Tom Fleete	15 - 0 - 0
for Printing M ^r Caner's Sermon	} 53 - 10 - 0

£343 - 1 - 6

This day for the Benefit of Doc^r Cutler's

Widow was collected	} £107 - 3 - 8
and dl ^d to her same day	

Last payment to D^r Cutler Aug 11. 1765 £ 4 - 10 the weekly sum
August 18 Madam Cutler £4 - 10

April 12, 1766

A List of the Names of Y^e Pepel that Rece^d
the Srmon preach^d at Doct^r Cutler's Funarell

Nath ^l Abraham	6	£ 1 - 16
Thomas Brown	6	1 - 16
John Hooton	6	1 - 16
John Pigeon	6	1 - 16
William Shepard	6	1 - 16
William Graves p ^d	6	1 - 16
John Guld (Gould?)	6	1 - 16
Hugh McDaniel	6	1 - 16
Rob ^t Temple	6	1 - 16
Frances Shaw	6	1 - 16
Alex ^r Chamberlain	6	1 - 16
Thomas Ivers	6	1 - 16
Rob ^t Jenkins	6	1 - 16

(108 copies)

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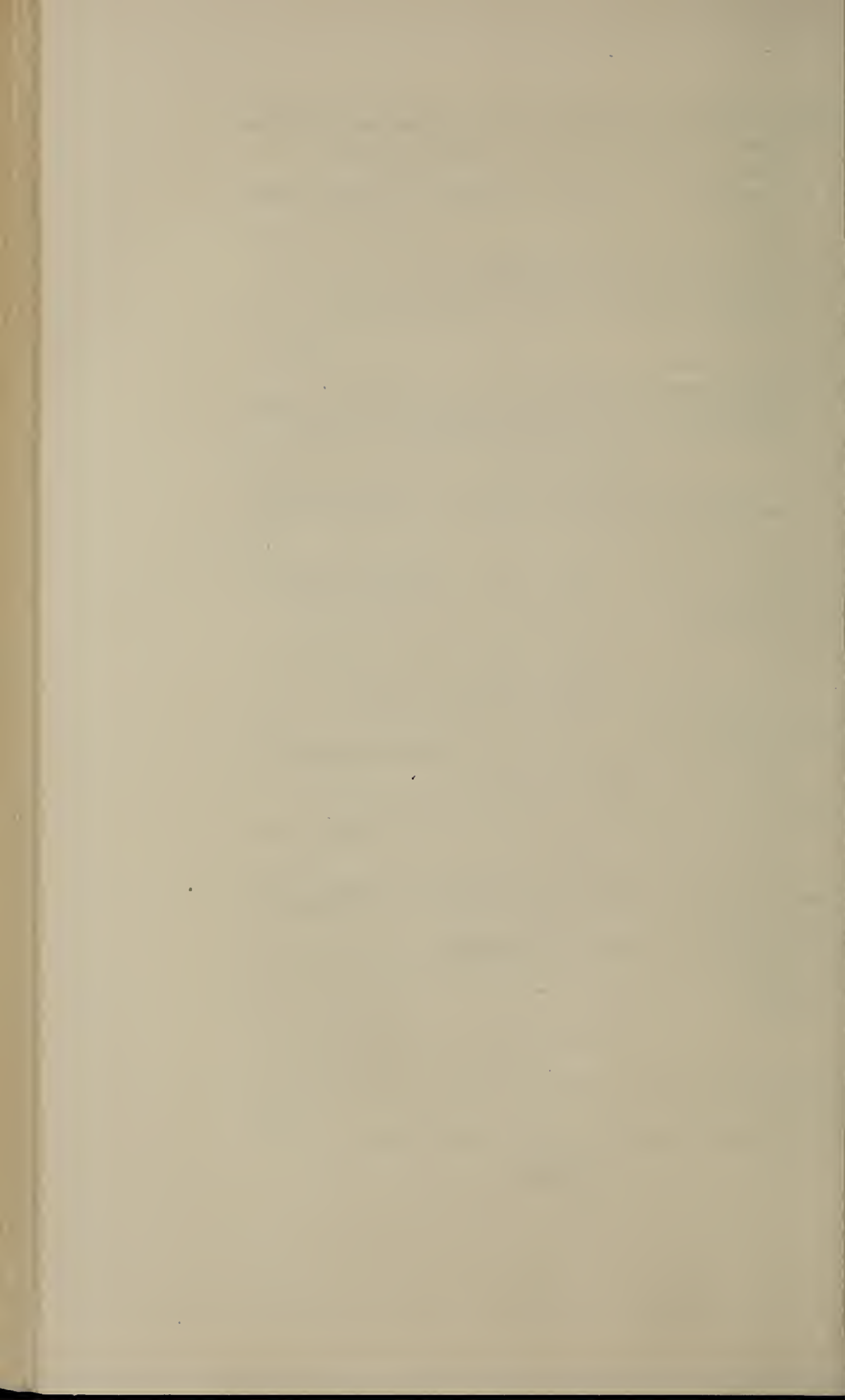
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by Mary Kent Davey Babcock

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1898
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1898.
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1. John A. Smith
2. William B. Jones
3. Charles C. Brown
4. David D. White
5. Edward E. Black
6. Frank F. Green
7. George G. Hall
8. Henry H. King
9. Isaac I. Lee
10. James J. Miller
11. John K. Davis
12. Joseph L. Wilson
13. Lewis M. Taylor
14. Martin N. Evans
15. Nathaniel O. Reed
16. Oliver P. Cook
17. Peter Q. Baker
18. Robert R. Bell
19. Samuel S. Bond
20. Thomas T. Boyd
21. Uriah U. Brock
22. Vernon V. Bryant
23. Walter W. Caldwell
24. Xavier X. Chambers
25. Yancy Y. Clark
26. Zachary Z. Coffey
27. Adam A. Cook
28. Benjamin B. Cook
29. Charles C. Cook
30. Daniel D. Cook
31. Edward E. Cook
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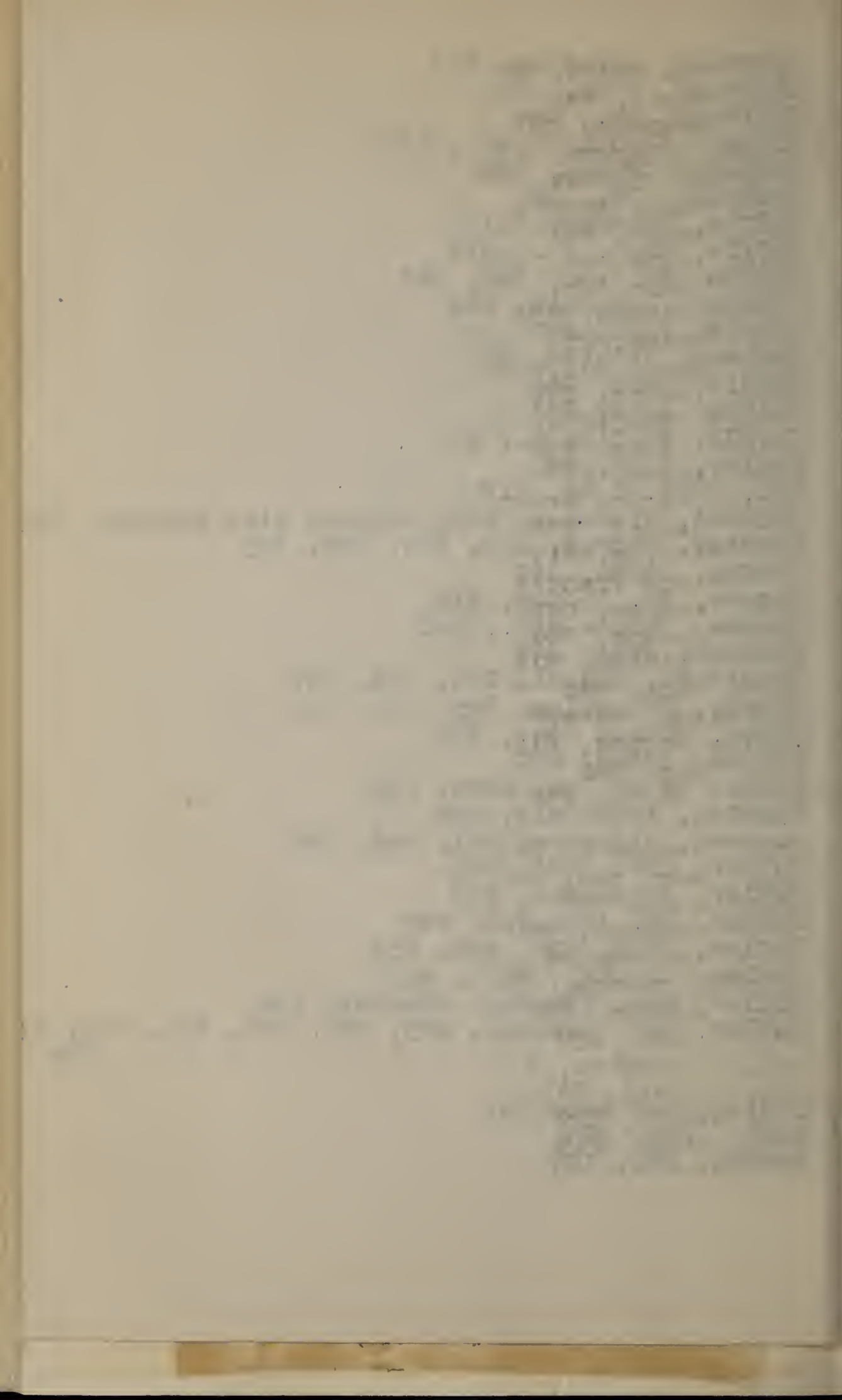
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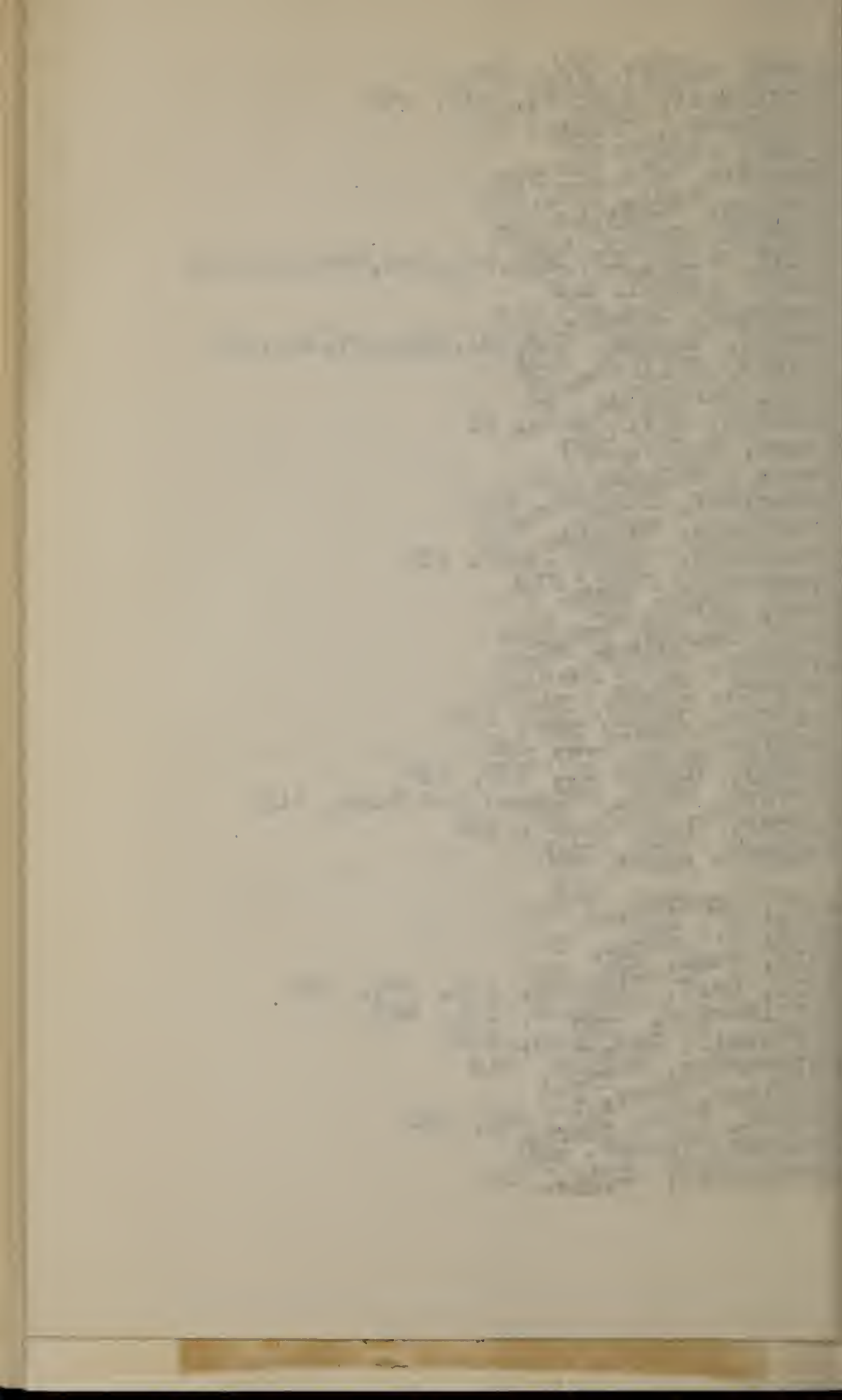
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Handwritten text, likely bleed-through from the reverse side of the page. The text is arranged in approximately 15 horizontal lines, spanning the width of the page. The handwriting is cursive and somewhat faded, making it difficult to decipher. The lines are roughly aligned with the following approximate bounding boxes:

- Line 1: ~200, 30 - ~980, 60
- Line 2: ~200, 60 - ~980, 90
- Line 3: ~200, 90 - ~980, 120
- Line 4: ~200, 120 - ~980, 150
- Line 5: ~200, 150 - ~980, 180
- Line 6: ~200, 180 - ~980, 210
- Line 7: ~200, 210 - ~980, 240
- Line 8: ~200, 240 - ~980, 270
- Line 9: ~200, 270 - ~980, 300
- Line 10: ~200, 300 - ~980, 330
- Line 11: ~200, 330 - ~980, 360
- Line 12: ~200, 360 - ~980, 390
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- Line 14: ~200, 420 - ~980, 450
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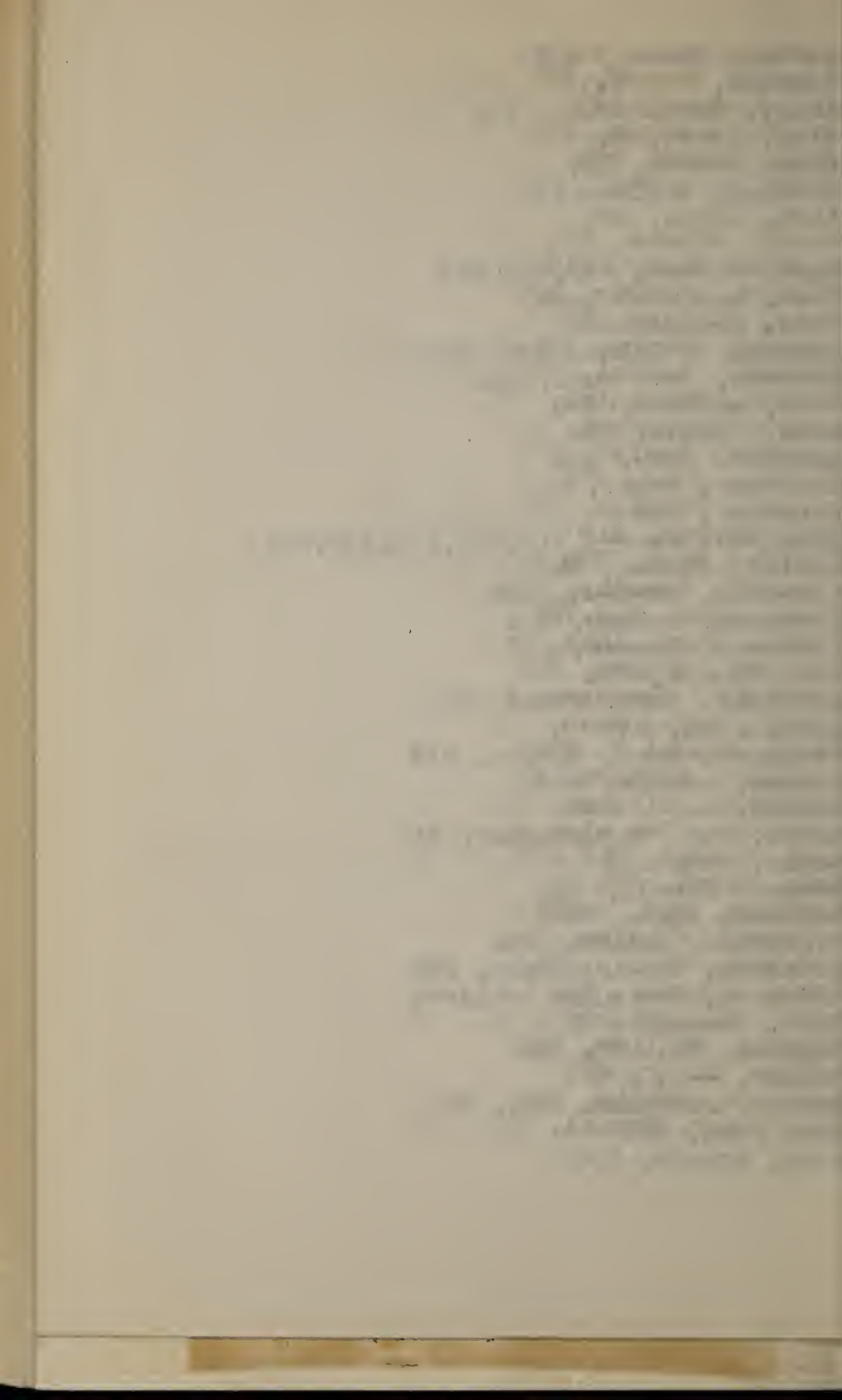
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